

**THE GREATEST GOOD
OF MANKIND:**

Physical or Spiritual Life

BY

WILLIAM WENZLICK, LL.B., M.D.



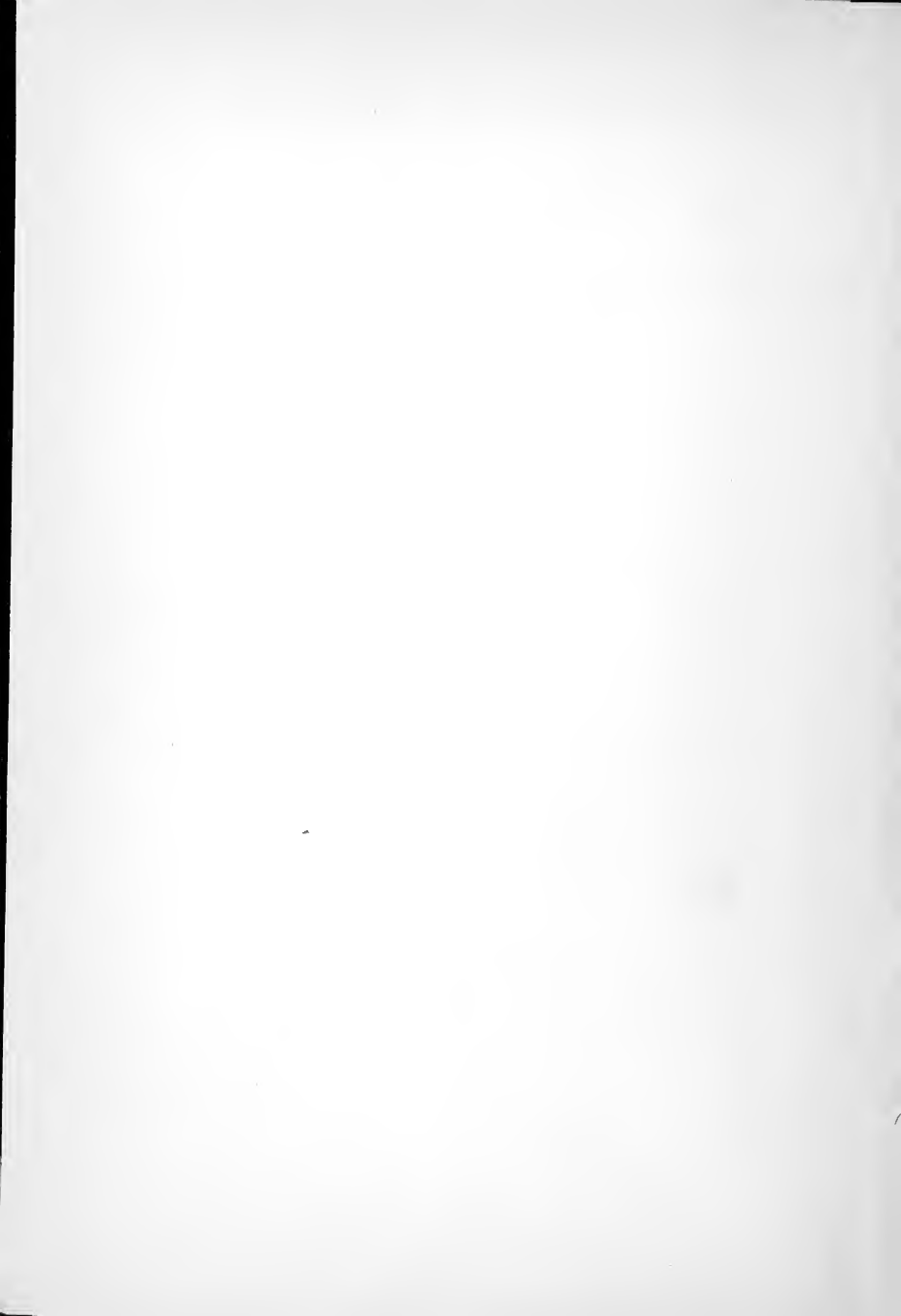
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The Greatest Good of Mankind: Physical or Spiritual Life

By
William Wenzlick, LL.B., M. D.

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**Dedicated to All Mankind,
Especially
to the Downtrodden and those
in Physical and Mental Distress**



Preface

Strive to attain Health and Happiness, the Heaven of this Life on Earth which is within your power. Do not neglect this *certainty* for the wish and hope of a Future Life and Heaven of which you can know absolutely nothing.

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Introduction

Foreword

PREVENTABLE EVILS

"Dum Vivimus, Vivamus"

The object of this book is to agitate, urge, and encourage others better qualified, more capable, and powerful, to unite their efforts and promote some effective plan for the amelioration of suffering mankind; for the arrest and correction of progressive physical and moral degeneration, as evidenced by the impoverished and ill-nourished, by the diseased and crippled in mind and body, by the criminal and the insane.

Never has there been a greater difference between the poor and the rich, the humble masses and the powerful few. Nor are the poor nor rich to be blamed; for they are obliged to conform to existing conditions which continue as the established order of things with our public sanction.

If not opposed by insurmountable obstacles, there is a peaceful civic evolution always at work helping mankind in its progress of civilization. It remains for us to remove these obstacles, and bring about more favorable conditions for this evolution, by making a judicious use of the ballot whenever an opportunity arises.

HARMONY

Let all the good people of every religion or of none; let all good Christians of the various Protestant and Catholic denominations, all Jews, Mohammedans, Buddhists, Brahmists, Confucianists, Sintoists, Taoists, and Polytheists, unite in neighborly love to regard their differences in cult as unessentials, as mere expressions of individual opinion engendered by different conditions, surroundings, and race characteristics.

If there is a Deity, He is the same under any other

name. Whether a Creator and His creation, or an unknowable Cause and nature, be the subject of our worship or study, it is but the same cause and effect.

Let us, therefore, pay less attention to beliefs and religious professions, depending on books claimed to be divine revelations, such as the Sanskrit Vedas of the Hindoos, the Zend-Avesta of the Persians, the Koran of the Mohammedans, the Pentateuch of the Jews, and the Bible of the Christians, especially when inconsistent with that direct revelation which we learn by the study of nature's immutable laws.

PRAYER

Because of these inexorable laws of nature, let us acknowledge the futility of prayer and solicitation for the granting of special favors which, from the very nature of the requests, run counter to those made by others.

Prayers cannot suspend or modify those very laws that operate for the welfare of all mankind. We must conform to the will of God or Nature, as determined by these laws, in order to fully enjoy the prerogatives of this life; or else suffer the inevitable consequences always following, exactly adjusted and fixed by the nature of the trespass, and from which there is no escape or salvation by intercession of mercy.

REWARD

Let us not allow this precious life to pass away with all its grand opportunities, for the mere promise of a better one, nor expect a heavenly reward for good conduct during a miserable existence on earth.

It is a *fraus pia* to promise or expect what is doubtful or not at all probable even if it were possible. It is not altruistic to be seeking the safety of one's own soul above all else. Virtue should be its own reward; "*Virtus per se ipse laudabilis est.*"

Should, however, God or Nature have in store for us a continuous conscious existence for our ego, then he who obeyed the laws of this life without hope for reward or fear of punishment, will more certainly merit the same.

SANITATION.

Let Science be our Gospel and Sanitation our Salvation! By indefatigable study of nature's living Revela-

tions, we shall learn more of the unknown laws essential for our well-being, and shall be better able to distinguish the knowable from the unknowable; fact from the fiction of speculation and superstition.

Science teaches that the evils and ills of mankind are chiefly due to vicious heredity and unwholesome environment.

To regenerate the health of the human race, physically, mentally, and morally, marriage should unite only those of suitable heredity for procreating healthy progeny. Prophylactic care of the offspring should be made the legal duty of the parents.

There is nothing relating to man that is of so much importance as the moral and physical health of the individual and the human race.

Sanitary laws for the prevention of disease, of danger to health, life, and limb from occupation, accident, and violence, are absolutely necessary for the enjoyment of all the good there is in this life.

To prevent poverty and ignorance, to elevate the individual by education, culture, and social status, is to make mankind virtuous and happy, sharing equally the duties and privileges, the responsibilities and joys of life.

An International Peace and Health Government will some day rule over the whole commercial world, administering uniform laws in a universal language for the furtherance of the greatest good of mankind.

With general peace and the practice of prophylactic sanitation, suffering, poverty, disease, and crime, will be forever banished from this life; and a nobler, happier, and wiser man of physical, mental, and moral health and strength, will be an ideal realized.

HETERODOXY

A few centuries ago, anyone giving publicity to ideas such as these, would have been found guilty of being a heretic, of being the devil's own, condemned to the most refined torture which a loyal and pious supporter of the church of that time could have devised; and gleefully, as a holy duty, the sentence would have been executed to the great satisfaction and relief of every God-fearing Christian. Perhaps, in addition, he would have been

burned alive at the stake, and cursed, and buried in unconsecrated ground.

Even to-day a clergyman who dares to speak the truth as he conceives it, but at variance with any tenet of his creed, would be excommunicated, or tried for heresy, or unfrocked, or denounced in the most approved vituperative eloquence from the pulpit by some of his more orthodox and zealous brethren, or pitied as having lost his mind as well as his faith. Sometimes the disapproval takes the form of personalities, of ridicule, of sarcasm, of profane epithets and anathemas. The honesty of his motive may be questioned, or his reputation, which may be dearer to him than his life, may be killed; for there is no law to punish such wrong.

If some ministers, priests, and professors of theology, are thus punished, the writer must reasonably be expected to meet a worse fate. Indeed, consistency, honesty, and loyalty oblige the orthodox as long as they profess orthodoxy, to support and defend their creed.

EVOLUTION

Religion, however, is subject, like all other institutions of man, mind and matter, to the progressive law of evolution. The time no doubt will come when the clergy will no longer be held by tenets and outgrown dogmas of an ancient régime, nor by a few ignorant and superstitious church members whose weight of authority is the weight of their gold.

When the Christians live the life of Jesus and sell all they have to give to the poor; when they pray in private and practice in public what Jesus taught; when the Church returns to the masses the treasures of gold, and shelters the poor, the sick, and the helpless in its houses of the Lord; then will they help mankind according to its needs.

CO-OPERATION

To bring about these blessings for the good of man, needs the hearty co-operation of clergymen, lawyers, judges, statesmen, business men, workmen, and, above all, of women as wives and mothers.

It may take generations, and as Hippocrates, the father of medicine, said in his Aphorisms 400 years be-

fore Christ in reference to the shortness of life to accomplish anything: “Ὁ βίος βραχύς, ἡ δὲ τέχνη μακρὴ, Ὁ δὲ καιρὸς ὀξύς.” Life is short, art is long, time is fleeting.

Science and the medical profession must take the lead to correct and prevent existing evils, and promote the generation of a higher type of man.

State and Church, Civilization and Christianity, have failed in securing the greatest good for mankind.

Many individuals have contributed to the cause; many are now working for this end. Should this effort but influence one other better man to further this object, the writer will feel amply repaid.

“VERITAS, LIBERTAS, HUMANITAS.”

Synopsis

THE PRESENT—DR. FACT

Dr. Fact deploras the existing conditions that permit incalculable and unnecessary loss of life due to preventable disease, accidents, and violence. He continues thus:—

While we fail to appreciate the import of this our only life of which we are certain, we risk all for the doubtful chance of another about which we know nothing.

No one really knows that man has a soul, an eternal conscious individuality in a life hereafter, or that there is a heaven, except such as we have within us and on earth.

THE BIBLE

The Deity, as depicted in the Bible, is a horrible travesty, a burlesque of what a decent God should be. The God of Moses is more cruel than the Jupiter and more intemperate than the Bacchus of ancient mythology.

The Bible, because of obscenity and immoral doctrines, should be forbidden for the use of the immature. It teaches such blasphemous abominations as divine adultery, theophagism, and vicarious sacrifice.

The Bible misrepresents the Omnipotent as incompetent, in redeeming his creatures from sin with the sacrifice of his only begotten Son when his bountiful mercy might have prevented human and divine sacrifice.

Christianity believes in a polytheistic religion. Father, Son, and the Holy Ghost are not even co-ordinate like a triumvirate. Trinity is but unity as a word, not as an idea in which the Son acknowledges the supremacy of the Father.

CHRISTIANITY A FAILURE

Christianity has failed in its mission and has never put into practice the teachings of Jesus.

Civilization declined with the growth of Christianity; the classical culture of the Greeks and Romans was crucified.

CHRISTIAN EVILS

Pestilences were allowed to ravage mankind in the belief that they were visitations of God. Millions of valuable lives that might have been saved by the most elementary Hygienic precautions, were thus unnecessarily sacrificed.

Crusades, and the religious wars of Christian Nations among themselves, were responsible for enormous losses of precious lives. The brotherly love taught by Jesus was in vain, and Christianity was a failure in not preventing such needless slaughter.

Inquisitions executed heretics with the most fiendish torture during the dark ages of the Christian era.

Witchcraft and its penalty was a Christian belief taught by the Bible. It has been estimated that 9,000,000 men, women, and children were burned at the stake, or killed according to the law of a zealous and loving Christianity for this impossible crime.

Degeneration, vice, and crime are continually on the increase owing to insanitary marriages of Christendom, which magnify and multiply the defects of the parents in the offspring. In making such marriage bonds indissoluble, lawlessness and immorality are inevitable.

Christianity has not only failed to prevent these avoidable evils, but it has actually produced them.

In our modern times, the State has gradually been gaining its independence from the Church, and the Church is becoming more tolerant and liberal. Civilization is, therefore, progressing more vigorously again, and promises much for the good of mankind.

CHURCH PROPERTY

Let Christianity awaken and do its duty by obeying Jesus! Distribute among the poor the immense fortunes gathered by the Church from its disciples these nineteen centuries! Pray in secret at home, as Jesus taught, and turn over the churches to the public for hospitals, for homes of orphans and old people, and for industrial schools. Let priests and ministers conduct these institutions with the income of other church property instead of sending millions to foreign missions while children are starving at home. Let Christians sell their finery and give to the needy.

Let every one help to secure sanitary laws for protection against preventable diseases, deaths, and physical and moral deterioration.

Let all unite to improve this life for the greatest good of mankind.

CHRISTIAN PROGRESS—REV. FAITH.

Rev. Faith maintains:—

The best civilization and the greatest progress in the moral and spiritual nature of man, is due to Christianity. Without the morality of religion we would be but savages.

WORLDLY EVILS

All misdeeds, wars, and crimes, committed in the name of Christianity, were the impious works of unbelievers, heretics, and hypocrites, not of Christians. Like the poor, the sinners are always with us, and Satan is continually on the lookout for the wicked.

Drinking leads to drunkenness, and drunkenness is a vice that produces misery, poverty, degeneracy, crime, and Sunday desecration. Drink and the Devil are on a

level—for Hell. Countless little devils work for Satan in the form of vices such as smoking, playing at cards, gambling, racing, dancing, theater-going, dressing extravagantly and ultra-fashionably. Shun vanity! shun evil! and you will avoid the Devil!

SIN

God has given us a free will that we may turn from evil to good, from the carnal to the spiritual; otherwise it would not be meritorious to be righteous.

SPIRITUAL GROWTH

The temptations, the burdens, and the tribulations of this life are absolutely necessary for the existence and exercise of Christian virtues. They teach us patience, sympathy, love, hope, and faith in God and his Son, our Savior, who will redeem us from this life of trouble and sin and resurrect us to a new life of everlasting happiness in heaven.

THE SOUL

God created man in his image and breathed into him a soul which ever yearns to be in correspondence with its Creator. If we but listen to its voice, we can understand the relation of this material life to the spiritual one that is to come. Without this correlation, life would be an intolerable burden of no significance or value.

THE BIBLE

The Bible is the sacred testimony of our Almighty Father; of his Law in the Old Testament, and of his Love in the New. In these Holy Scriptures, God reveals his Merciful Justice and his Infinite Love through his only begotten Son Jesus Christ, who died that we may live in him.

SALVATION

The conditions of salvation are few and easy. Every one who believes in Christ Jesus, our Lord, and has faith and is baptized, is born anew to everlasting life, which is for the greatest good of mankind.

The Greatest Good of Mankind: Physical or Spiritual Life

CHAPTER I

First Cause and Purpose

REV. FAITH. Good morning, Doctor; this glorious day should fill our hearts with gratitude to Christ for the redemption of our sins! Pray that the light of Christ's love may cheer the hopeless outcast in his despair, and urge him on to further endeavor!

DOCTOR FACT. Welcome, Reverend; let us sit down here on the porch overlooking the lake, and enjoy this delightful morning.

All forms of life not trammelled by human laws and customs seem to rejoice and thrive and move in this pure air and sunshine.

As an ordinary average individual who, like every one else, has a right to his opinion about all that this teeming life suggests, I sometimes like to chat, or, if you like, confess my ideas on serious subjects to which philosophers, most learned of men, often devote their whole lives, and edify us by their logical deductions *a priori*, and especially their inductions, *a posteriori*.

You, as a theologian, will not think it affectation to use foreign terms, classical phrases, and axioms in general use for these topics; but might sooner think it affected to scrupulously avoid them by believing others less conversant with them, especially when we consider how many foreign words have been used colloquially so long that they have been incorporated in the English

language, and seem to many pure Anglo-Saxon. At any rate, any one not understanding them would pass them over without trouble; but probably, to him who does understand them, it gives pleasure to meet old friends and recognize them, or make their acquaintance anew.

The logic of philosophers has not yet yielded uniform conclusions; because of insufficient data, and because of things unknowable.

You theologians, *ex cathedra*, seemingly overcome all difficulties by implicit faith in the revelation of the Gospel.

Some of us, such as I, are obliged to rely on the sense common to all, and confine ourselves to that which is knowable; since we have neither faith in what does not conform to our understanding, nor the skill of the philosopher for scientific reasoning.

Though we know many phenomena to be unknowable, yet we like to think of their origin, causation, and the purpose or object of their existence. We experience a thrilling, irresistible fascination and satisfaction to let the mind soar by a flight of imagination to the dizzy heights of hidden truth, and hover there in fancy, like a moth around a candle, for a ray of light to penetrate the darkness of our ignorance.

How grateful we are for the faculty of reason, that most precious gift of nature, by which only we surpass all other creatures on this *terra firma*! We have not yet learned to comprehend its capacity, its limits; its latent powers are incalculable.

*“Immer höher muss ich streben,
Immer weiter muss ich schauen.”*

Let us dare reflect on the First Cause, the Creator, the Unknowable, or Nature, as independent, unconditional, absolute. Let us consider the origin, the beginning of God or Nature, the *primum mobile* of cause and effect, of force and matter, of time and space.

Can we think of God suddenly, spontaneously bursting into being with all his universe, out of vacuum, out of nothingness, with no antecedent chain of changes in matter, time, and space? *De nihilo nihil fit!*

We know that matter exists; that it cannot be destroyed, though it may change its form; that it cannot increase or diminish in weight. We cannot conceive force to arise *de novo*, nor cease from being; we cannot imagine time and space to begin or to end.

If the Creator with his creation had a beginning, we would ask ourselves, Whence came he? Who created him? What was before? Did he create himself? Did his wisdom enact the laws governing his own being, as well as the universe? Did he determine *ab initio* his own powers, before he himself was in *esse*? It is said all things are possible with him.

As little as we can conceive of a beginning of God and his world, so little also, *in rerum natura*, can we think of an end of all things, for the one determines the other. We are of necessity obliged to think of antecedents and sequels. The hungry, searching mind seeks for the "whence" and "whither." Before and after such finite existence, is it possible to imagine a nothing, a void without extent and duration? Why should it have remained void for endless time? Or, as Velleius says in Cicero's *Nature of Gods*, "Why have the world-builders started up so suddenly and lay dormant for so many years?"

Whenever we think of a boundary or limit, we involuntarily ask, What is beyond and outside?

Reason utterly refuses to accept a finite God and World; it is contrary to what we know to occur in nature, and does not satisfy common sense. Cotta, in *Natura Deorum*, said that on most subjects he could sooner discover what is not true than what is, nor so easily conceive why a proposition is true as why it is false.

We must therefore assume, or rather God-given reason compels us to believe, that there is no absolute beginning.

Kant, I believe, says that the finite conception of the universe is too small, and the infinite too great for the human mind to understand.

We cannot comprehend infinity, eternity, immensity, nor immensurability. We cannot think of God without beginning and end; nor of cause and effect, without ar-

rising ultimately either at the first cause, or down the sequence of events to the last effect.

The Christians speak of the origin as, "Father, Son, and the Holy Ghost"; from which we might infer that the Supreme Being had an endless pedigree of progenitors.

Pascal defined God as: "*Dieu est un cercle dont le centre est partout et la circonférence nulle part.*"

The thought gives us pleasure, but does not make the infinite more comprehensible, nor does it represent a personal God in whose image Christians believe we are created, and by whose omnipotent intellect all else was planned.

Alas, the infinite idea of the world is too big for our finite mind to grasp. Our perception cannot penetrate and conceive of force, matter, space, and time, as always existent, never begun, and never ended; nor of being without condition and dependence. It is beyond our comprehension, and belongs, I believe, to the unknowable—"*Mir wird bei alledem so dumm als ging mir ein Mühlrad im Kopf herum.*"

REV. FAITH. Do not, my good friend, let your fancy wander into the realms of forbidden knowledge which no one can ever hope to solve.

It is profane, impious, sacrilegious; yea, it is blasphemy which even wise Socrates, that ancient pagan, taught his disciples to avoid; and since you have so much faith in what ancient philosophers taught, let me get your Xenophon's *Apomnemoneumata*—now, let me read to you a few paragraphs concerning Socrates:

"He did not dispute about the nature of things as most philosophers disputed, speculating how that which is called by sophists the World was produced, and by what necessary laws every thing in the heavens is effected, but endeavored to show that those who chose such subjects of contemplation were foolish; and used in the first place to inquire of them whether they thought that they already knew sufficient of human affairs, and therefore proceeded to such subjects of meditation, or whether, when they neglected human affairs entirely, and speculated on celestial matters, they thought that they were doing what became them. He wondered, too, that it was

not apparent to them that it is impossible for man to satisfy himself on such points, since even those who pride themselves most on discussing them do not hold the same opinions one with another, but are, compared with each other, like madmen; for of madmen some have no fear of what is to be feared, and others fear what is not to be feared.”—BOOK I, CHAP. I, 11-13.

“Concerning celestial matters in general, he dissuaded every man from becoming a speculator how the divine power contrives to manage them; for he did not think that such points were discoverable by man, nor did he believe that those acted dutifully toward the gods who inquired into things which they did not wish to make known. He observed, too, that a man who was anxious about such investigations, was in danger of losing his senses, not less than Anaxagoras, who prided himself highly on explaining the plans of the gods, lost his.”—BOOK IV, CHAP. VII. 6.

Just so, you, Doctor, can never attain peace and happiness by following such *ignis-fatuus*; it only leads to disappointment, to despair, and destruction. Have faith in the Bible as the revelation of God. Believe in the creation of the world as given by God in Genesis. Phenomena which you cannot understand, you can only know by faith that bridges the unknowable and enables us to approach God, the omnipotent, omnipresent, omniscient. His love passeth all understanding.

Not reason, but faith and love, are the potent factors in a moral and pious life, which pleaseth God. He has created for us heaven and earth and all we find thereon. He has made man the sovereign of all he surveys. He made him the center of the universe which is subservient to man's well-being. Glory to the Lord! let us pray and render thanks.

DR. FACT. Your belief concerning the origin of things probably promotes peace of mind, resignation, and happiness for those who entertain your sentiments; but you would not have me be a hypocrite, and dissemble what I conscientiously perceive to be right. I cannot take on faith that which does not conform with my convictions. Nature has created man with a brain; and given it as function the faculty of reasoning. As God

or Nature does naught in vain, it is our bounden duty to exercise this faculty all we can, and thus increase its powers ever more; getting nearer the truths of Nature waiting to be discovered. I would rather miss your peace of mind, than to be satisfied with the little quantum of truth we possess.

Socrates was something of an agnostic when he said: "I know nothing, except that I know that I know nothing; others know not even that they know nothing." As agnostic, I also know nothing, and that is the very reason that I wish to learn. I realize the necessity for acquiring more knowledge, and am not content with faith alone. The very fact that Socrates mentioned the futility of delving into the unknowable, shows that he, too, tried the mystery, and was thereby able to reach the conclusion he taught to his disciples, whose moral growth was his main object. Let us seek the truth for its own sake at any cost. The more we know about the truth, and Nature is truth, the better we shall be qualified in obeying its laws on earth, and thus attain our own greatest good; *veritas vincit*.

We have talked about the origin of things; let us now discuss the possible purpose of all; the "why" and the "wherefore" of that primitive energy.

Can we contemplate energy to have evolved in a haphazard way, following the *lineæ minores resistentæ* according to the property of matter in its various modifications; and simply *propter hoc* flowing, or crystalizing, as it were, into immutable laws which might be determined to the remotest details, if all the modifying conditions and circumstances were accurately known! Might that result then seem to us the creation of an all-wise intellect for some definite good end?

Has God, perhaps, made this world and man to please himself alone, to while away the tedium of everlasting time; or to serve as a mere link in some other higher plan? Has he created all these vast worlds, this great universe, for the sole benefit of *genus homo*? Does it seem worthy of credit, when we consider that only a very tiny part of this immense cosmos is visible to us, even when aided by science in the shape of the largest telescopes? Think of the innumerable solar sys-

tems with their planets and satellites as they stretch out and eternally move in endless perspective of vanishing milky ways!

With each increasing power of the lens, new worlds and their spheres beyond are added to our knowledge. From these limitless galaxies, did God select this little earth with its human life thereon? This insignificant planet of some solar system, which is like a grain of sand on the shores of infinite space filled with masses of matter in motion? Did he make it the dominant center, served by all this limitless creation, in preference to any other of the uncountable hosts of worlds? Can there be a center of anything that is infinite or eternal? Would it not necessitate a beginning and end of which it is the center? Would not that which has a beginning and a center necessarily also have an end?

What utter arrogance, conceit, egotism, and *folie de grandeur*, it seems to me, pigmy that I am, to think that this immense universe should be created for man's special benefit by a God who as likely created much higher forms in other spheres.

Can it be argued that these untold worlds are but to beautify man's horizon, or give him "light by night"? Are those other worlds beyond and unseen by him, needed, perhaps, merely to sustain the equilibrium of this *terra firma* so that it may not run amuck with other planets and suns or comets, a thousand times bigger than its own bulk? May we not by analogy claim that because man dies of some epidemic pest, and whole communities are devastated by its deadly ravages, the object of all creation, including man, is to further the well-being of that specific germ that lives on us as its legitimate prey?

Did not God bestow the same wisdom in creating that or any other germ, no matter how tiny, as he did in the creation of man? And has he not made it for an all-wise and good purpose as well? No ingenuity of man could ever *de novo* make a microbe without God-given material; but if he could, he would, even then, be but the mere instrument created and endowed by God or Nature with such power.

Millions upon millions of planets with conditions similar or identical with that on our earth, may be assumed as inhabited by beings as perfect or more so than we are; and, without doubt, there are other innumerable millions of spheres still better adapted for the growth and development of beings much higher and more perfect physically and intellectually than we can imagine. We solemnly aver that the ultimate end of all is not for the good of the germ, nor for any other being elsewhere, however perfect. All creation, we fancy, is only for the benefit of man on earth. We hate so much to humble our egotistic self, and have it come down from the self-constituted pinnacle of all creation, in order that it may assume its proper position of relative insignificance and subordination.

We may reasonably conclude that, as every part, however small, is necessary to make the whole, so man has his place in the stupendous magnitude of God's or Nature's work and wisdom; but we must confess, however reluctantly, that the "why," the "wherefore," the object, purpose or end of God and his creation, or of Nature, if you please, belongs, for us, at least, in the realms of the unknowable.

Let it suffice for us to know that the laws of Nature unswervingly determine the good of all.

But here comes your factotum, probably calling you to perform, let us hope, an ideal marriage ceremony. I must now visit my patients.

My dear Dr. Fact:

I was summoned to a religious conference in St. Louis, and will be absent for some time; but I am desirous of resuming our interrupted conversation by letter, for you have thoroughly excited my sympathy, and my heart goes out to you when I think of your deplorable lot. As minister it is my most glorious prerogative to help save struggling souls from perdition.

The best of men are at times beset with difficulties and doubts. Yes, doubt is the proof of the weakness of reason. Your common sense does not discriminate clearly, and hesitates in drawing conclusions. The wise will refrain from deciding important matters when doubtful about the consequences; for any conduct or transaction based on doubt, will most likely lead you into error and sin. How dangerous to your well-being is a career depending upon doubtful, most probably false, conceptions of the Creator and his creation. Doubt, yes, doubt will relentlessly pursue you in all your dealings, and make your life unhappy and hopeless.

*“Der Zweifel hat Verzweiflung oft geboren,
Denn Alles hat, wer Gott verlor, verloren.”*—Urania.

The salvation of your soul in the hereafter will depend on the unquestioning obedience to the tenets of religion, as revealed with no uncertain circumlocution in the Holy Scriptures.

INNATE RELIGIOUS SENSE

You seem to be in doubt, not only about the nature of God, when you name him indifferently, Creator, the Unknowable, Force, Energy, Nature, etc., but you do not even entertain a positive conviction that there is any Maker of all this incomprehensible work. I can scarcely believe that you ever listen to that inseparable little monitor, that spark of Godhood, the Soul, that resides within every human being and guides us through the darkness

of our physical life, showing us the errors of our way; if we but appeal to it and obey its monitions.

If we inquire in the right way, we shall find in the breast of every human being an innate sense, a belief, yes, a conviction, that there is a God and that this is his world; that we owe our life and all its blessings and possibilities to his grace. We wonder; we adore, love, reverence, and worship him, full of gratitude for all his inestimable favors.

In our piety we pray not for rewards, but for his divine help that we may be stronger to resist the evil, and that we may be righteous to inherit the eternal life and happiness of the Kingdom Come.

Even long before Christ revealed to us the gospel truth, the pagan philosophers and theologians recognized this intuitive religious nature which is coeval with the life of man. Even your Cotta says that the general assent of man of all nations, acknowledges God. Epicurus mentioned that there was no nation without having a natural idea, a premonition of a Deity, an antecedent conception of the fact in the mind, he called *πρόληψις*. Cicero represents Lucilius Balbus, in the Nature of Gods, as saying that no discourse is needed to prove the existence of God, for nothing could be so plain and evident, when we behold the heavens and contemplate the celestial bodies, the order in the universe, as the existence of some supreme and divine intelligence by which all these things are governed.

ORDER

WORKS OF GOD

To use an old illustration in my own way, think of the uninterrupted uniformity of the motion of all these innumerable, colossal spheres that course around their respective orbits, crossing the paths of others, but never interfering or colliding with one another. All so nicely adjusted that there is always a stable equilibrium of these seething, heaving, moving, rushing worlds. So mathematically correct are these centrifugal revolutions and their successive relative positions, that astronomers have been able to figure out accurately eclipses hundreds of years ahead of time. Surely such order and harmony

in the moving world of matter, has a *vis a tergo* that is of adequate intelligence; for the effect cannot exceed the cause.

Chrysippus said: "If there is anything which is beyond the power of man to produce, the being who produces it is better than man." A rational essence pervades all nature.

All this shows inductively that there must be a supreme Divinity of the most perfect wisdom and providence. We can surely predicate a provident God when we consider how his great wealth of matter in motion provides for us day and night; demanding activity and giving rest; supplying seasons of warmth and rain, yielding food and drink for growth. Everything so nicely co-ordinated and subordinated as to serve man in his present life, and preserve him from destruction which would surely follow if all were due to chance.

To show more clearly how such marvelously beautiful and useful work implies a designer of the greatest intelligence and skill, let us consider the chief works of man; architectural and mechanical structures, such as the ancient pyramids. Ferguson in his History of Architecture says that they are executed with such precision that notwithstanding the immense superincumbent weight, no settlement in any part can be detected to an appreciable fraction of an inch. Nothing more perfect mechanically has ever been erected. The pyramid near Memphis is higher than St. Paul's cathedral, and was one of the seven wonders of the ancient world.

WORKS OF MAN

Not less impressive are our modern wonders. The sky-scrapers of New York and Chicago, reaching more than a score of stories into the sky and sometimes three to four stories underground. Reflect how accurately proportioned the bulk and strength of the material used in the steel framework must be, to carry the weight and bear the strain to which it is subjected.

The Brooklyn Bridge, which from afar looks ethereal like a spider's web suspended in the air, represents a structure of the lightest weight together with the greatest strength required for its purpose.

The astronomical clock of Strassburg does not merely give the time of the diurnal revolution of the earth around its axis, but also that of the planetary system.

Automatic devices of scientific instruments and of machinery of every kind, need only be mentioned *en passant*.

Works of high art abound everywhere. What could be more expressive of the designer's art than the purity of style petrified in the Parthenon on the Acropolis, which in classic times sheltered one of the masterpieces of Phidias, the statue of Pallas Athena.

I need only mention the soul inspiring Christian churches of our times in Byzantine, and especially in the divine Gothic style, that majestically rear their spires all over Christendom, pointing, as it were, to the life beyond, to heaven.

Though the authors or the architects of these works may no longer be known or mentioned, as in the case of the pyramids, yet we know that they lived, and can form an idea of their very thoughts as these are still preserved in their works.

Just as sure as we know that all these terrestrial wonders were constructed according to the designs of human beings, just so sure are we *a fortiori* that those sublime works and greater wonders which pass our own God-given powers to understand, are the creation of an infinitely higher intelligence and providence.

PROVIDENCE

The providence and the love of God only gain in magnitude when we think of the boundless favors God has bestowed on us, his people; for whose benefit and safety he has planned all in such harmonious concord. His good will and grace for us surpasses the most sanguine expectation, especially when we realize how unworthy and insignificant and humble we are.

DANGERS OF UNBELIEF

Consider the consequences of being a disbeliever, an agnostic, an atheist. It would influence your every act of life. You would soon find that it is a disgrace you

would have to bear about with you in secret; and that you would have to live a life of insincerity, or become the object of pity and anxiety to your family, and be suspected of infidelity by your friends. The good people of Christ's Church would shun you like a pestilence; your fellow-creatures would distrust your words; and if you dared to give publicity to your impious thoughts, you would likely meet with ignominy and violence. Your punishment would soon follow. Some would fain bring down the curses of God upon your head; others would mete out eternal damnation for your sins. You might be condemned to undergo the purifying fires of hell, until you become cleansed for the life in a better world.

Repent, oh sinner! before it is too late. Be not dead to the love of Christ who died for you that you may be saved. His arms are open to receive you. Come, falter no longer in irresolution and skepticism.

"And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."—MATT. XVII. 20.

PEACE

Have implicit faith in the Gospel and become a member of the brotherhood of love in Jesus Christ our Lord. You will then find peace of mind and rest from weary perplexities and sorrows. Let the Bible be your *vade mecum*, or, rather, *vobiscum*, and you will have the respect of every God-fearing member of the community.

What a great advantage it would also be to you in your profession. The religious man would wish you as his physician to be a true Christian before entrusting to your care his child, his daughter, his wife; all dearer to him than his own life.

"The beginning of wisdom is the fear of the Lord."
—PROV. IX, 10.

My dear Rev. Faith:

Yes, fear is the BEGINNING of wisdom, just the beginning, nothing more; for, as soon as begun, there need be no fear of God. Allow me to refer to a few of your Biblical concordances on this subject:

"Wisdom is the principal thing; therefore get wisdom.—PROV. IV. 7.

"How much better it is to get wisdom than gold."—PROV. XVI. 16.

"He that getteth wisdom loveth his own soul."—PROV. XIX. 8.

Cicero's Cotta says, "The vain fear of God is superstition," and you will have to acknowledge that Cicero was a refined, cultured, and probably the most learned man of those classic times. It seems to me that there is much more to "fear from the multitude" or "from the people" (MATT. XIV. 5, LUKE XX. 19) than from God, if your description of my punishment is not wholly erroneous. Curse and damnation entailing such formidable calamities, are enough to deter the less timorous, especially when pronounced solemnly as a sacred duty by some righteously loyal Christian.

To question the truth of the prevailing religion, was unpopular even before Christ, and often criminal afterwards; but, as Lucius remarked in the *Nature of Gods*: "Time destroys the fictions and errors of opinion, while it confirms the determinations of nature and of truth."

RELIGIOUS PERSECUTION

MARTYRDOM

Why should not I, a humble non-Christian, be willing to suffer martyrdom for truth's sake, when so many great, illustrious, and worshiped men, died for their religious beliefs because they differed from the belief of the masses.

Let us be tolerant in religion and concede to all others the same right the Christian arrogates as his sole prerogative, though he would fain punish with the usurped thunder of God.

Most of us are more or less superstitious. Superstition, bigotry, and intolerance were some of the contributing causes that determined the unjust fate of a number of the best men that ever lived.

Protagoras was banished and his books burned, because he said that he was unable to arrive at any knowledge whether there are or are not any gods.

Socrates suffered death on the charge that he offended the laws in not paying respect to those gods whom the city respected, in introducing other new deities, and in offending against the laws by corrupting the youth.

Jesus, that divinely good Jew, was crucified, charged by his own countrymen with blasphemy against the religion of his fathers, the then popular Judaism. Vide MATT. XXVI. 65.

Wycliffe, 1383, frightened his own sympathizers with his doctrine of transubstantiation. The "erroneous" statements of his works were burned and he himself banished to his parish.

John Huss, 1415, and his writings were condemned to the fire by the decree of the general council of Constance on the charge of heresy.

Martin Luther first opposed the doctrine of indulgences and disobeyed the summons to Rome to answer for his theses and attack of the papal system. In 1521 the papal bull was issued against him. It can easily be surmised what his fate would have been had he fallen into papal hands.

John Calvin, 1533, had to flee from France because of his religious views.

Ulrich Zwingli, 1531, fell for his belief in the war waged between Zurich and the Catholic cantons.

Roger Williams, 1635, was banished from Salem because of his new doctrines.

How many more suffered similar fates, both among Christians and people of other religious beliefs, can never be calculated.

How often do we read in our daily papers that some

especially conscientious thinker among the ministers or priests who followed, perhaps, the spirit of the Gospel more closely than the word, is denounced, unfrocked, excommunicated, decreed a heretic, etc., when in the pale of the church he might have been a leaven for its glory and a blessing to mankind.

"A little leaven leaveneth a whole lump."—I COR. V. 6. Such men are as great a loss to the church as they are a gain to humanity.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."—LUKE VI. 41, 42.

"*Vox populi, vox dei!*" But the voice of the people is continually changing, whereas the voice or word of God or of Nature is always the same.

We must keep on in our search for the Word in its whole truth, though it may conflict with what is popularly accepted as the Voice, and subject us to censure and punishment.

The laws of the time determined the penalty. At first it was cruel torture or death; then, as the times became less turbulent and violent, curse and damnation; and in our own more peaceful times, it is persecution and denunciation.

RELIGIOUS EVOLUTION

Every change in the *vox populi* is, however, a closer approach to the *vox dei*, or to the laws of nature. It is the evolution of religion. Every martyr contributed to the general uplift of religion and of mankind.

The modifications of the Christian Church by the Reformation, if not a step in progressive evolution, would surely mean the beginning of its disintegration, the "disruption of its unity," into a multitude of weak, incoherent sects, spreading doubt and contention instead of promoting peace and happiness.

If the Christian Church that flourished as a unit for 1,500 years, suffered from abuses, these abuses should have been corrected from within, by its loyal members, and not given rise to treason, and to heretical secession from Catholicism.

If Protestantism is not an improvement that must keep on improving, since "*qui non proficit, deficit*," then surely it is a misfortune to civilization; for so many querulous sects with their multifarious rites and ceremonies, diminish the glory of Christendom.

No outsider is favorably impressed with the spectacle of contending creeds in acrimonious aspersions against the tenets of the other denominations; nor has this controversy a tendency to increase the respect of people of other beliefs for Christianity.

RELIGIOUS BELIEFS

You are hardly aware of how many people you consider Christians have shaken off the fetters, the bonds of rites and ceremonies of religion, and are unchristened and non-Christian. Neither should you imagine that Christians have a monopoly of human virtues or morality. You know very well that long before Jesus, ethics were taught to perfection and that righteousness is coeval with mankind.

There are about 2,000,000,000 people on this earth; of these the different religions are represented by the following numbers:

Creeds of the World. Religious Statistics of the U. S. Census, 1900.

CHRISTIANS.		NON-CHRISTIANS.	
Catholics	230,866,533	Confucianists	256,000,000
Protestants	143,237,625	Hindooists	190,000,000
Orthodox Greek	98,016,000	Mohammedans	176,834,372
C. of Abyssinia	3,000,000	Buddhists	147,900,000
Coptic Church	120,000	Taoists	43,000,000
Armenians	1,690,000	Shintoists	14,000,000
Nestorians	80,000	Jews	7,186,000
Jacobites	70,000	Polytheists	117,681,660
<hr/> Total		<hr/> Total	
477,080,158		952,604,041	

About half the people of the earth worship other gods than יהוה and only one-fourth of the world's pop-

ulation is Christian. Many, like myself, are counted as Christians that should be classed with the majority.

The Protestant denominations, arranged according to the number of their followers, are: Methodists, Baptists, Lutherans, Presbyterians, Episcopalians, Reformed, Latter-Day Saints, United Brethren, Evangelical Bodies, Friends, Dunkards, Adventists, Mennonites, etc., with minor sects up to about 125 in number.

GOD'S NATURE.

Notice the formidable number of schisms in heterodoxy and still others too small to mention, which fell away from the parent stock, the orthodox Catholic, *id est*, the Universal Church, as it was called, in contradistinction from the Judaic Church confined to the Jews. If that, as I said, does not mean that religion from its crude stages down to more recent mythologies, evolves to a higher religion than that of the Christian, then it means disintegration and death of Christianity. In either case, however, Christianity served as a noble step to a higher plane.

The doctrine of a personal God appeals to me as well as to most men. I like to think of God as the ideal of an almighty Fatherhood, of a father who tenderly cares for his creatures. The idea is almost as ancient as man. Scrutinizing common sense will not give us rest without faith, as you say; it makes us pause as of old when Cotta remarked that man is enamored with his own beauty, and thinks God must be like it. "Yet," he asked, "what comeliness is there in all these organs, abstracted from their use?"

It may also be asked: Does God need a brain for his wisdom, or a heart for his love? Does he need hands like a potter to shape the clay or dust into the universe and its creatures? Must he have legs to walk about, feet to stand upon the *cælum incognitum* as we do on *terra firma*?

But, you say, a spiritual and not a corporeal body is meant. Such a quasi-body Cotta could not understand, nor did he think any one else could. He also believed that there were many people who have no thoughts of a deity.

Diagoras was called an atheist, and others after him plainly denied the very essence of a deity. "If you should ask me," he continued, "what God is, or what his character and nature are, I should follow the example of Simonedes, who, when Hiero, the tyrant, proposed the same question to him, desired a day to consider it. When he required his answer the next day, Simonedes begged two days more; and so he kept constantly desiring double the number which he had required before, instead of giving his answer. Hiero, with surprise, asked him his meaning in doing so. 'Because,' said he, 'the longer I meditate on it, the more obscure it appears to me.'"

Cotta said that Simonedes was reputed a wise and learned man and found, he thought, so many acute and refined arguments occurring to him, that he was doubtful which was the truest, and therefore despaired of discovering any truth.

Zeno declared no cause can produce an effect unlike itself.

As God cannot err, why was not man endowed with a character incapable of committing any crime, or, as Ingersoll said, Why did not God make health contagious, instead of disease?

Telamon says that if there is a divine providence, the good man would be happy, bad men miserable; better that these inhumanities had been prevented than that the author be punished afterward.

Ignorance, Cotta thought, cannot be brought as an excuse for God. "O, wonderful equity of the Gods!" he exclaimed, "when Gods inflict punishment on children and children's children and all posterity for a crime committed by a father."

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children upon the third and upon the fourth generation of them that hate me."—EX. XX. 5.

Such attributes can hardly be thought just or merciful in an ordinary mortal, and seem utterly inconceivable as qualities of God.

Was the Christian God, as represented in the Bible, ignorant, or did he err? He confessed that his work was only evil, and he repented that he made man, threatening at the same time to destroy him.

"And the Lord saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping thing, and fowl of the air; for it repenteth me that I have made them."—GEN. VI. 5-8.

IMPERSONAL GOD

In lieu of an imperfect, impersonal God we might as well believe that God's essence, or spirit, is without form or substance, entirely impersonal, but in everything and everywhere, filling the body of man; manifesting itself through man's intellect, through intuition and instinct in the lower forms of life, and in all things by provident Will; the Idea and Will of Schopenhauer, if you like.

Even the atomic theory of some of the Epicureans or the corpuscular ideas of Leucippus and Democritus are not altogether irrelevant to this subject. They approach somewhat the nebular doctrine.

The *vis a tergo*, the primitive cause of it all, belongs, of course, to the unknowable; therefore I do not know whether or not there is a God nor what his nature may be.

ELEMENTS

We may reduce the world, or the *materia prima*, to its elements as known to-day; although possibly these elements may in time be found to be compounds, so that all atoms may be homogeneous, and only begin to differ by the number of their vibrations.

We may believe that the intensity and velocity of these vibrations are so great that the heat in its various degrees of intensity may determine the affinity of one atom for another, or for any number of them, to form the molecules of the different elements. The same reason may cause the greater or elective affinity which determines the preference of one for another, and also the

power to displace those already united, but of lesser affinity.

Suppose several atoms of hydrogen united as a molecule, rising high up into the atmosphere, should meet some molecules of oxygen. We can easily imagine that it is the greater intensity of vibration one atom of oxygen has over two atoms of hydrogen, which overcomes their respective molecular integrity, and gives birth by their union to a molecule of H_2O , *id est* water. This compound enters as a constituent in the most varied objects of the organic world. It seems so wonderful, that we might ascribe to the atoms themselves the intelligence that moved them, rather than suppose it to have been the intelligence of the Almighty that pervaded them, or that the sequence of cause and effect was directed by divine Providence.

Such molecules of water, let us suppose, have now grown so full of gravity that their very ponderosity seeks the earth with a speed in proportion to their weight.

Suppose that in their descent they fall through a dense strata of cold air, so that they congeal or crystallize. Does it not seem as though these atoms were endowed with a wonderful intelligence to be the architects of such varied and beautiful symmetry in the snow-flake, often copied by man in his works of art?

SEQUENCE

Perchance, a number of such molecules under suitable conditions coalesce to form a hailstone which happens, hap-hazardly, to break in its fall the skull of a proud man, so that the mysterious, intelligent force that moved him, departs at once with his soul; not at all different from any other creeping thing that is said to have none. The man had no premonition to come out of the hail, nor had the hailstone any to avoid him. Is it nothing but fate? Is the most intellectual being in the image of God, possessing a soul, of so little consequence, or is the hailstone of as much importance as anything else of God's world?

The hailstone, however, soon dissolves again, going back to its form of water; just as the man undergoes dissolution into the elements that constructed the marvelous fabric of his body.

The molecule of water, with fellows of its kind, trickles into the earth. Some sacrificing their independence to assume a necessary but subordinate part in the growth of a beautiful flower, a sportive animal, or may be of man himself; some perhaps yielding their oxygen and hydrogen to inorganic substances as to the salts and metals of the earth, making many different oxides and hydrates. Others, again, reach the surface once more, impregnated with whatever material water could dissolve and hold in suspension while on their journey through the earth. Drop by drop, the spring fills a little rill, and the water flows down a brook, a rivulet, a stream, and then into a lake or the great, briny sea. Sooner or later the tiny molecule of water H_2O completes its circulation, its life-cycle; divorced by death. The original atoms of hydrogen and oxygen seek again their source by ascension on some actinic ray for another, newer life.

MOLECULAR MOTION

All the worlds, with their solar systems, in the universe may have had such gaseous origin, and may disintegrate *ad infinitum*. We find the same atomic and molecular elements arranged and rearranged again and again indefinitely from homogeneity to heterogeneity; like an evolution and involution, a sort of ebb and flow, a pulsation, a circulation, a constantly altering form of matter, now in motion, now vibrating so fast that solids become liquid and gas in turn, yielding heat, light, electricity, and running through the whole gamut of changes in the sequence of cause and effect; *exempli gratia*:—

Hypothesis of Molecular Vibration in the production of heat.—Let us consider the heat of the earth. It was thought that because it got hotter the deeper we entered the earth, therefore this planet must be a molten, fiery mass within, surrounded by a comparatively thin, hardened crust.

The frigid zones are believed to be entirely due to the inclination of the earth's axis to the plane of its orbit, i. e., $23\frac{1}{2}$ degrees out of a perpendicular direction, whereby these zones would be alternately removed from the influence of the sun's direct rays.

Considering that the sun is about 95,000,000 miles

distant, heating the surface at the equator considerably, can a paltry 3,962½ to 4,997 miles account for that great difference in temperature between equator and pole, or the angle at which the rays strike the earth more or less obliquely? The velocity of the earth's motion at the equator over and above that at the pole might account for it.

Imagine yourself, for instance, in place of the pole, how slowly would the earth seem to turn completely around you in 24 hours. If you also imagined having a *panniculus adiposus* extending outward from the center to the periphery at the equator, or girdle, 3,962½ miles, how fast would a spot on any meridian of that periphery move to pass over the 25,000 miles of circumference in 24 hours? It would amount to about 1,041.7 miles per hours, or 17.3 per minute, or somewhat over three seconds to a mile. That velocity would represent the balance of the difference in heat between equator and pole not due to the sun's heat. The slow movement being in the neighborhood of the whole length of the earth's axis from pole to pole, the axis would form a sort of solid backbone for the planet, around which it revolves and upon which it supports its shape. According to this hypothesis, the maximum of condensation and consolidation would be at the axis; the greatest heat of the globe, near the periphery, but diminishing rapidly toward the surface; because of the decreasing weight and compression due to expansion, rarification by centrifugal force, and the convection of heat into space.

Thus we may form hypotheses and theories *ad absurdum* that seem to work to our satisfaction; but how it is done and what the original, latent, and potential power is behind it all, belongs to the unknowable, and makes me *nolens volens* an agnostic.

CREATOR'S INTELLIGENCE

You mentioned as proof of an all-wise and provident God, the wonderful order of the universe. You wished to demonstrate this conclusion by inductive reasoning in order to meet me on the same level of common sense argument.

The propositions of your syllogism are, major

premise: All works are the work of an intelligent being. We know that in the case of the wonderful pyramids, "sky-scrapers," works of art, etc., the author, architect, or artist was an intelligent being. As minor premise you say: The world is a work. Your conclusion: Therefore the world is the work of an intelligent being.

CREATURE'S INTELLIGENCE

Yet here are some works equally wonderful and beautiful which you deny as the work of intellect; you say it is the work of ignorant instinct, or of the laws of God. If so, your generalization in the first proposition was not universal, as it did not include every work. You must admit that all beings, animals as well as men, producing work, have intelligence; or that some work is due to blind instinct, not to intelligence; or that all work is the result of God's intelligence working through the intellect of man and the instinct of other creatures; or that all work, except that of man, is due to Nature's unreasoning, involuntary instinct. Intelligence and instinct differ in degree, but does it seem reasonable to regard the works of all other creatures mentioned below as merely the result of unconscious impulse without understanding the purpose or end of the work?

WORKS OF ANIMALS

Let us consider the works of a few other animals than man. By constructing a dam across a stream, and using in its construction the best material the neighborhood affords, which is at the same time best adapted for the purpose, and grouping houses of the same material along the banks, the beaver shows intelligence and providence, if not also memory of the experience of past failure. You may call it instinct, because it is the act of an animal other than man. To me it seems that the beaver knows what he is doing, perceives, discriminates, selects, remembers, and provides, for present and future, food and safety in full consciousness of the purpose of his activity.

The little ant, which has a brain bigger than that of man in proportion to its size, shows the degree of its intelligence by the complexity of its work.

An article in the Chicago Tribune recently credited the white ants as the greatest builders of "sky-scrapers." A naturalist exploring Somaliland found one of the cone-shaped mud and clay dwellings constructed by the termites, or so-called white ants, to be 18 feet in height. The highest human dwelling is about 375 feet high, or 68 times higher than the average man of $5\frac{1}{2}$ feet; the Eiffel tower is 984 feet, or 179 times higher; but the termite, having an average height of about half an inch, constructs a dwelling 240 times its stature by building an ant hill of only 10 feet in height. If the ant were the size of a man its "sky-scrafer" would be 1,320 feet high.

While the structure in which the ant dwells in social life is grand, its more wonderful work consists in its domestic and foreign relations, in keeping a standing army for defense and offense, in taking booty and making slaves of the prisoners of war to do the drudgery of life, in keeping milch cows, i. e., the aphides, to supply some of the food. The Texas agricultural ants even do their own farming. The more we learn about the pesky things, the more do they seem a miniature edition of man.

Think of the marvelous work of the hive-bee! Are not the cells of the combs made one like the other in size and form so as to economize material and space by their hexagonal shape and at the same time securing the greatest strength by building the walls of the cells of one side opposite the cavities of the other side? Is it not an architectural masterpiece of some reason that discerns?

What shall we say to explain the division of work or labor in a community of bees? The queen-bee, the drones, and the workers, do their respective tasks harmoniously in the same busy bee-hive.

There are the myriads of varied structures of the fossil foraminifera; the ruined habitations of marine life that existed before the advent of man; most of them so tiny that their beauty can only be discerned through the microscope. They have accumulated in such masses that they constitute the greater bulk of chalk, lime, marble or carbonate of calcium beds. Human works like the pyramids dwindle into insignificance both as to size and endurance in comparison. Indeed, some of this lime was

probably used in the construction of the pyramids, as the mortar and plaster is used to-day in edifices built by man, or in the plaster of Paris in works of art.

Can anything surpass the building powers of the little polyps that construct those wee little chambers of white or red coral? They extract from the water of the sea the calcareous building material, and shape it into small clusters of cells with openings the size of pin points. These little tufts cluster around ramifying branches which grew from other branches and trunks, increasing in size from the surface of the ocean to its bottom; forming reefs so huge and firm as to withstand the rushing tides and currents, and the destructive storms that dash and hurl the weight of water in restive waves.

These reefs are said by Darwin to grow from a depth of 150 feet, and that as the bottom of the sea subsides below this depth, the polyps move upward in their "surface-scrapers," adding *pari passu* tiers upon tiers of stories to the height of their edifice. Even the palace of the white ant cannot be noticed in comparison.

Coral reefs sometimes attain such great size that they constitute coral islands or atolls, usually forming a sea-wall that incloses a lagoon of still water, with one or several entrances or channels. These lagoons are often big enough to harbor a fleet. The surface of the atolls becomes in time covered with decaying detritus, forming a fertile soil for a tropical flora and fauna; and, finally, human beings by thousands find sustenance on some of them. The Bahamas, the Caroline Archipelago, the Maldive Islands, south-west of Ceylon, are examples.

Think of the many generations of budding and oviparous polyps, multiplying ever so fast, it takes to form this aggregation of small skeletons into a monumental edifice!

It seems an easy matter for man to crush out the life of many of them at once, so conscious is he of his strength and superiority; but it is a matter of fact that these weak, soft pigmies of polyps in turn are the cause of death to many human lives shipwrecked on their reefs.

The life history of all beings is according to the same general plan of movement, nutrition, growth, and reproduction. The higher animals have identically the same organs and systems, only modified as to shape and size. The nervous and circulatory systems have the same branches; the osseous and muscular systems, the same bones and muscles, though modified as to length and size; the nerve centers are the same in principle, though the size, quality, and complexity of the brain, its gray matter, and the depth of its convolutions, are less than in man. The difference of the emotional and psychological qualities is also only a matter of degree. The FAITH of man in the Lord of Heaven is shown by the dog for his master.

The LOVE of man for his own is hardly greater than the love and devotion of an animal for its young.

The same COURAGE to defend offspring and home exists among all alike.

MEMORY in dogs, elephants, monkeys, and others, is often remarkably good, extending over many years.

REASONING from association of ideas, in cause and effect, are illustrated by many examples.

PROVIDENCE, in storing up food for the future, and securing shelter, is common to most animals.

The EMOTIONS of love, hatred, joy, fear, anger, fury, and passion, are, indeed, attributes of the animal body, rather than of the mind.

GRATITUDE and RESENTMENT, are observed among all the higher species. Who would not trust the sagacity and moral nature of a dog, sooner than he would some human natures. The difference in intelligence between the highest anthropoid ape and the lowest man, is much less than between the latter and the highest type of *genus homo*.

By what reason can we justify the assumption that man has a conscious intelligence and deny it to all other fellow-creatures; assigning to them in our transcending, egotistic pride, an ignorant, unconscious instinct which knows not the purpose of its acts.

My dear Dr. Fact:

I will begin this letter with a remarkable experience I had when administering comfort in the name of our Savior Jesus Christ to a self-confessed sinner on his death-bed. I relate this confession because it implicates no one, betrays no confidence reposed, as it happened many years ago in a different part of this country and no names are mentioned. I speak of it in the hope that it may do good and spur on other sinners to righteousness and to a Christian life. I relate it that it may serve as an illustration of the utter dependence of the body on the soul, and of the soul on its Creator.

The confession was entirely voluntary and indeed surprising. It was made with the knowledge of approaching death from a lingering, malignant trouble, soon to end in *articulo mortis*.

For years he was known in the community where he resided, as a distinguished, exemplary citizen, a devout Christian, an elder in his church, always ready to help in any charitable work; a hard worker among the poor of the parish, respected and beloved by all who knew him. He was known as a retired business man of considerable wealth.

He began thus: "My dear Reverend, for the sake of my family I have kept an awful secret which has haunted me day and night. I have lived a life of remorse and would gladly have surrendered myself to the authorities for punishment, were I the only one to suffer. Now, however, as I am about to confront my Maker, I feel that my spiritual adviser should know how contrite and repentant, I crave forgiveness and the mercy of the almighty Father in heaven.

"I know that my soul, too, was saved by the divine love of Jesus Christ my Lord who died for the redemption of sinners.

"Sixty-five years ago, I was born in a New England hamlet where my father was the only clergyman of a Puritan congregation. My mother whose only child I was, loved me to distraction, and brought me up a God-fearing good boy.

"Because of my father's position, my parents were regarded the leading family of the neighborhood. As I was the only child, I was in all probability over-indulged, and grew more selfish as I grew older, so that my father was frequently obliged to discipline me for disobedience.

EVIL COMPANY

"Some of the town boys, returning from a neighboring city where they had worked, brought with them the vices of the city youth, i. e., drinking, gambling, and fast living. Associating with these boys, I, too, soon became wayward.

"When I was 18, I attended a preparatory school for college; but my father threatened that he would put me to work on a farm, if I did not give up bad company. I resented what I thought unmerited severity on the part of my parent, so that we had frequent stormy interviews which were only kept in check by the intervention of my watchful and loving mother.

"Finally, one day of particularly riotous carousal, left its baneful effects, by changing my whole moral nature to a vicious, revengeful, criminal being.

PATRICIDE

"While at work in the chemical laboratory, I purloined a small bottle of hydrocyanic acid. After a night's debauch, I had just returned home when my father was about to enter for breakfast. Seeing the tumbler of water at his place which it was his custom to drink before he took anything else, I poured the contents of the vial into it while passing unnoticed. Immediately thereafter, my father came in, sat down, drank as a matter of habit unsuspectingly a big swallow in a hurry, and fell down dead; mother fainted. In the confusion that followed, I removed all evidence of the poison and rushed for our family doctor who had been treating father from time to time for heart trouble, due to articular rheu-

matism. He pronounced that death was caused by heart failure. No one suspected me.

"Mother, who was always in rather delicate health, soon followed father to the grave, hastened, I believe, by her sudden bereavement, and the fast life I led.

"Inheriting what little mother left, I began my college course. Desiring to provide more means, I took a position as a sort of private secretary to an old retired business man. He had known my father, and took a fancy to me, allowing me all the time necessary for my lectures and studies.

"Living in the house of my benefactor and meeting his only daughter often at dinner, a mutual attachment between us, soon grew into ardent love. Her father opposed our wish to marry, on the ground that she was too young, and advised us to wait five years longer.

"I had his full confidence and was trusted with securities and money for the transaction of his affairs, but never had access to the safe without his presence.

"Inspired by the spirits of alcohol, I was seized by an uncontrollable impulse one ominous day while he feebly tottered to open the safe and deposit the securities I had handed to him. Grasping his heavy cane, which he had leaned against a chair, stealthily from behind, I dealt a well directed blow across the back of his head. He fell dead. I rifled the safe of most the money, leaving some and the papers untouched. Securing my plunder, I started out unobserved by any of the servants, to escort the daughter home from a singing lesson, which was my custom several times a week.

"On our arrival home she missed her father's greeting and began to look for him. A scream told the rest. I went to her assistance and then called the nearest doctor. He notified the coroner.

"The coroner's jury found the cause of the sudden death as unknown. It could not be determined whether it was a murderer who inflicted the fatal fracture producing cerebral concussion, or whether it was due to some malady that caused him to fall over unconscious, striking the back of his head against the corner of a footstool. Post mortem examination revealed no or-

ganic lesions, except at the site of the injury, and the presence of some dilatation and fatty degeneration of the heart. Witnesses testified that he was addicted to the excessive use of tobacco so that he was neurasthenic for years. It was thought that there developed cardiac dilatation terminating in insufficiency, and sudden death as a consequence. Detectives may possibly have shadowed me, but I was never suspected by anyone so far as I know.

"After the customary time of mourning had elapsed, we were married and brought up a family of four lovely children. Our life has been one of harmony, contentment, and happiness. My own want of peace, no one noticed, no one having the slightest suspicion of my crimes.

"My sins may be partly ascribed to lack of punishment for first offenses of childhood, to evil company, and to excessive drinking, so that I was virtually in a continuous chronic condition of intoxication.

REPENTANCE

"The enormity of my crimes soon began to impress me with a horror that made me realize the helplessness of my body when its immortal soul is not in constant communion with its Creator. Remorse, contrition, repentance, procured for me forgiveness from Jesus Christ our Lord who died for the redemption of man. I became a worker for Christ and a new man. His great love, I felt, included even me; miserable but penitent sinner.

"I have but one request to make of you, Reverend"—but the angel of death ushered him into the presence of the Lord before he could finish the sentence.

O, merciful God! Blessed be his soul! May he live in peace; his good life, after he found Christ, is surely an atonement for his sins.

His, was an erring soul saved from perdition through Christ Jesus. A most heinous criminal, a patricide, and cruel murderer, was suddenly, miraculously transformed by divine grace. It was faith in God's power, that saved this most miserable sinner. Is there aught else you know of, that could have transformed or

reformed a devilish monster into an angelic being? What would have been his life had he not been converted? The anguish of his victims would have been naught in comparison to his own suffering in this life.

What does this ephemeral life of to-day amount to, when we stand upon the threshold of the hereafter! Remember he killed but the bodies of his victims; their souls were released before the allotted time of their bodily sojourn; for their souls he could not destroy, since they are indestructible and enduring.

“And be not afraid of them that kill the body, but are not able to kill the soul.”—MATT. X. 28.

GOD'S LOVE

NEW LIFE

“And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him.”—JOHN III. 14-18.

“For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life: and I will raise him up at the last day.”—JOHN VI. 40.

“Verily, verily, I say unto you, He that believeth hath eternal life.”—JOHN VI. 47.

THE SOUL

The soul is the divine monitor which makes man cognizant of his ego, and informs him of his relation to God, and of his eternal life. The soul imparts to our intellect, knowledge which we cannot get by means of our senses; more than our eyes can see, our ears can hear; more than we can feel, taste, or smell; yes, more than we can reason out by logic with the best formed syllogisms.

An innate yearning for life beyond this earthly career is inherent in every human being. It is not a

vain fancy of the few or ill-balanced, it is the almost universal conviction of the human race.

PRAYER

The desire for things we have not, but need for our happiness, tells us that he who has given us what we have, and made us what we are, has also the power to bestow on us whatever he will. He does not create righteous needs without providing means for their gratification.

You know that among the most primitive people, they turn to God in prayer that He supply their needs. To obtain some coveted thing, or to avert the consequences of some misdeed, they offer sacrifices to become more deserving, and to have God more propitious. It shows man's intuitive and implicit faith that there is a God, and that he can and does supply man's wants; that man has a soul which is in correlation with God. If his needs were but seldom supplied, his prayers rarely answered, he would soon lose faith in his worship. This faith in God's power to help, has made the savage fathers persevere in the struggle to supply the needs of the family, and induced the chief to ward off defeat, so that his tribe might survive and grow.

For ages man has thus been groping in the dark for the light of God, and for his grace and love; the complements of his desires and ardent prayers. Man alone, among all creatures, recognizes God and man's relation to Him.

HEREAFTER

How utterly miserable and hopeless would life be without the promise of a hereafter. It would not be worth living; and for the great majority of the people, there would be no incentive to do right and to avoid wrong. *Meum et tuum* would not be respected; no one would be secure in life, limb, or property; every one would be for himself, and "the devil take the hindmost." It would be a life of brutal selfishness. Physical strength alone, or knavish cunning would succeed.

"God is love."—I JOHN VIII. 16. "Love is the fulfillment of the law."—ROM. XIII. 10. "We love, because he first loved us."—I JOHN IV. 19.

Only since Christ's sacrifice has man learned the

significance of love. Christ's love entered the heart and soul of the penitent sinner I spoke of.

SUPREME GIFT

Henry Drummond analyzed so beautifully, "Love: the Supreme Gift"; and with that gift the converted sinner showed his love by becoming patient, kind, generous, humble, polite, unselfish, good tempered, guileless, and sincere; a lovable character from a most terrible fiend.

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love."—I COR. XIII.

This divine love is not finite; it is not mortal; it extends beyond this life into life everlasting; it is the spiritual love of the soul in heaven, corresponding to that of Christ, the Father, and the Holy Ghost.

VICTORY IN CHRIST

"Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth cor-

ruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.”—I COR. XV. 50-58.

Take to heart, my unfortunate friend, these divinely inspired revelations full of transcendent love and life, so that you may become a new man, good, happy, and wise. Aspire to be perfect in all that appertains to this life, for that is qualifying yourself for the life to come; in other words. BE a Christian.

CHAPTER II

Life Here and Hereafter—Dr. Fact

My Reverend Friend:

Your welcome letter was read with the interest and pleasure your chats always have for me.

"Nihil dictum quod non dictum prius," nothing can be said which was not said before. "There is no new thing under the sun."—ECCL. I. 9.

The conversion of a criminal to Christianity does not seem to me so simple and single a "miracle" of divine love, or of the soul's rapport with God, as you intimate. To my mind it is a very complex phenomenon of which we may be able to assign only a few of the contributing causes. These causes, however, are sufficiently salient to account for the "change" of his moral nature.

The soul, we may concede, for the sake of argument, to come into being *ab initio* absolutely pure and guileless; but the body of the individual is tainted by the *stigmata* of hereditary defects, and disease, due to the vice of some forefather "whose sins are visited upon the third and upon the fourth generation."—NUM. XIV. 18.

This is illustrated by the Johnson family of counterfeiters, extending through three generations.—The Criminal, by Aug. Draehms. More remarkable still, The Jukes, by R. L. Dugdale. In 17—a New York family, called Jukes to cover their identity, started with Ada, better known as Margaret, the Mother of Criminals and a drunken husband. In seven generations they had 709 descendants; 280 of them were paupers, 140 criminals convicted of 115 different crimes and seven murders, at a cost to the state of \$1,308,000, not counting the loss sustained by society.

Some inherited defect might account for a moral character that cannot clearly discern the consequences of an act, or might make itself felt by a depraved appetite giving rise to an abnormal desire for some noxious food or drink with which to gratify the perverted needs of a degenerate body.

Hereditary factors, such as these, would alone be sufficient to account for a criminal character. An unfortunate individual of this kind, starts life at a great disadvantage; being a victim rather than a criminal from the very beginning. Entirely blameless, he is afflicted through the fault of some ancestor, or because of unpromising nature, or because of the ultimate and incomprehensible good of God.

Physicians, as a rule, are of the opinion that a body thus burdened, can hardly be expected to become a responsible moral person. He would be *non compos mentis* to some extent.

"MENS SANA IN CORPORE SANO"

The ideal administration of justice in such cases, would be; first, to take preventive measures from infancy so that physical and moral defects might be remedied, and crime prevented if possible, or else to confine the child in a suitable hospital; second, for any violent acts committed as adults, a remedial punishment, such as indefinite confinement in a detention hospital, should be given instead of conviction of crime and imprisonment in the penitentiary. It would really only amount to a change in the names, and a substitution of internes, nurses, and physicians, for jailers and keepers.

Since society did not take these precautions from the victim's birth, society is *particeps criminis*, id est, an accessory.

MORAL HEALTH

If a human being has inherited a strong and healthy body, and has been taught to distinguish properly good from evil, his moral strength will be correspondingly strong to resist any wrongful temptation, however alluring. He will avoid what is wrong *per se*, and be temperate in the use of things that are good or indifferent in themselves, but may be harmful through abuse. If thus normal, his associates will be like himself; for "birds of

a feather flock together.” His very nature and moral character will cause him to abstain from wrong-doing, and to shun bad company.

Should anyone of good heredity go wrong, the cause is undoubtedly some vicious habit acquired after birth from disease, accident, faulty education, or unwholesome environment; or any combination of such evils.

Children, as a rule, are entirely dependent on their parents or guardians for the nature and preparation of food, for their physical, moral, and mental training; for proper clothing and housing; for provision of sufficient sunlight and pure air. It is plain where the fault lies for any weakness, illness, diminished power of resistance, and lack of moral character in later years.

In the case of your convert, there was a weakened body, together with an impulsive nature; a mind, feeble and incapable of drawing correct inferences from any given facts, unable to grasp the inevitable sequence of cause and effect beyond the immediate events.

He was, in my estimation, a fit subject for that special hospital. He was as much sinned against as he was sinning. Parents, government, and Christendom, partake in the wrong done by neglect of duty.

SUGGESTION

The remedy is suggested by the recognition of the evil. When the time for prophylaxis was past and his crimes confronted him, suggestion and auto-suggestion effected the change in his moral attitude. His innate tendencies and instincts, or his hereditary, atavistic auto-suggestion, were probably preponderatingly good; but the conditions of his youth were hardly conducive to promote physical and moral health.

The average home provides food in excess and too highly seasoned, consumed too fast and at irregular hours. Candies, pastry, hot breads, pancakes, tea and coffee, become injurious when used intemperately from early childhood.

Suggestions of his companions, in words, gestures, or deeds, were readily accepted by his impressionable nature.

Bernheim and Liébeault of the Nancy School, have

defined suggestion as, "*l'introduction d'une idée dans le cerveau qui est acceptée par lui.*" "*L'idée arrive au cerveau par un de cinq sens, ou par les sensations internes, musculaires ou viscérales.*" "*Toute idée suggérée et acceptée, tend à se faire acte.*"

The introduction and acceptance of an idea by the mind. The idea gets into the mind through one or more of the five senses, or by way of internal sensations, either muscular or visceral. All ideas suggested and accepted become deeds.

CONVERSION

The good in him was not auto-suggestive or assertive enough to overcome any confronting temptation. His *liber arbiter* was impaired by sinister influences. His chronic state of moral and physical intoxication, suddenly yielded during a lucid moment, permitting the deluded ego to realize the full import of his misdeeds.

By counter and auto-suggestion, a determination to lead a rational life was engendered, and remorse so acted upon his dormant moral nature that his ego or soul in its exalted religious suggestiveness, willingly and eagerly accepted the belief in the love of Christ, the Savior by whose sacrifice his sins were redeemed. The seductive promise of immortality was, no doubt, an important factor.

His conversion was nothing marvelous or miraculous, but was simply due to a religious suggestion which would have been as efficacious with the Mohammedans, Jews, Shintuists, or with any other belief that might have been his persuasion. His diseased mind, evil nature, or criminal character, was cured by religious suggestion. Any way, it was a great blessing to him and a boon to society.

SUGGESTIVE THERAPY

Among all peoples from time immemorial, there have been cures which were regarded miraculous, just as the cures wrought by Christ in those possessed of the devil.

All imaginary trouble, deficient will-power, hysteria, hysterical paralysis, neurasthenia, and all other neuroses, also secondary nervous disturbances such as anæmia and

hyperæmia from organic lesions producing pain, shock, excitement, delusions, hallucinations, hypochondriasis, melancholia, mania, etc., have frequently been relieved or cured by suggestion.

The talisman, amulet, fetich, mascot, scarabæus, alchemy with its panacea, loadstone, unction, relics, scapular, rosary, and other articles of *symboli dei*, exorcism, witchcraft, the laying on of hands by kings and others, animal magnetism, prayer, reading, absent treatment and telepathy by Eddyites or "Christian Scientists," faith healers, mind healers, charlatans, and quacks, have all been successful in the alleviation and cure of disease.

Science has demonstrated that there is nothing supernatural or mysterious about such cures. The physician who makes it his special study, has, of course, better success with suggestive therapy as shown in the Nancy hospitals and elsewhere. Such treatment should be confined to physicians, or, at least, given under their instructions.

DANGERS OF "CHRISTIAN SCIENCE"

The danger of permitting "Christian Scientists" and others to treat indiscriminately, consists not merely in allowing patients suffering from some physical ailment to get worse or die when they might easily be saved, as for instance by means of antitoxin in diphtheria; but what is much worse, by temporizing and neglecting prophylaxis, they become guilty of spreading the epidemic, and causing precious lives of hundreds of innocent children to be lost. One can never determine the whole extent and sequence of such exposure. "Christian Scientists," also do irreparable mischief when they give false security with the cheerful dictum that there is nothing the matter. Thus incipient cases of tuberculosis, cancer, etc., that might have been arrested or cured, become incurable. How much more cheering the truth that it is still time to avoid the dangers, than to live unsuspectingly until death confronts the victim!

As physicians have STUDIED science, they alone ought to diagnose and determine whether a case is one suitable for suggestion. The "Christian Science" healer then would do good without endangering anyone, and for patients of his own creed or faith, he might do as well

or even better than one not thoroughly *en rapport* with the patient, providing he follows the instructions given by the diagnostician as to the patient's physical care.

The Emmanuel Movement, inaugurated not long ago by Rev. Drs. Worcester and McComb of Emmanuel Church, Boston; Rev. Robert MacDonald of Brooklyn; and Bishop Samuel Fallows of Chicago, confines itself to functional disorders of the nervous system diagnosed as such by physicians. Christian faith, thus guided by science, will do all the good for those of Christian faith without the harm and danger of "Christian Science." It is suggestion made especially acceptable to the orthodox Christian who has been taught that if anyone is suffering or sick, "Let him pray."—JAMES V. 13, that he "be made whole."—JOHN V. 6; ACTS IX. 34.

FREE WILL

"*Revenons à nos moutons.*" If, however, the soul is dominated by any sentimental influence, as in the case of your convert, the free will of the individual becomes doubtful, since his motives will be modified according to preponderating influences. Even where these influences counterbalance each other so that the *liberum arbitrium* may be subject to no necessity in the choice of action, the mind ponders to and fro, seeking to elicit by arguments and counter-arguments the most advantageous solution, until at last, after much hesitation and doubt, some inner feeling, some sentiment carries the point.

Thus the will depends to a great extent on the innate character of the individual, and can only be modified in the direction of his natural disposition or *penchant* and in accordance to the nature of his environment.

In order to find the chief cause of a crime, it is necessary to know the moral character, the latent motives of the individual and the effect surroundings have had on him; otherwise we cannot even approximately judge the relative importance of the contributing causes.

There is always a disturbing element in the faith of a reformed criminal. His characteristic ego being always the same, he may at any time, when his faith should fail, become the same demon he was before his evil nature became dormant. Indeed, he would be more dangerous,

being unsuspected because of his piety. Besides, we naturally doubt the sincerity of anyone who becomes good to escape deserved punishment and hopes to secure for himself the rewards and blessings of divine love and of a heavenly hereafter.

Had these inestimable inducements not been suggested, would he have become penitent or converted? Could he believe "*virtus per se ipsa laudabilis est*"?

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."—I JOHN III. 15.

Did the murderer cease to be a murderer, did he become an angel when he was born anew in the love of Jesus?

THE SOUL

Let us now examine what evidence there is of an immortal soul. What do we understand a Soul to be? There seems to be no uniformity in definitions even among the Christians. The Bible, too, uses Soul and Spirit interchangeably; sometimes even Soul and Life.

Judging from the etymology of words signifying Soul and Spirit in various languages, we find that the ideas conveyed at first were rather physical than psychical. Etymologically the Latin *sæcula* means an age, a lifetime; the Gothic *saivala* and its German and English modifications of *seele* and *soul*, are equivalent to the Greek *ψυχή* signifying breath, life, spirit, and the Latin *anima*. 'Ο *θυμός* also means soul, breath, life, spirit, courage, mind, will, *anger*, and *wrath*; but only the last two significations of the word are used in the Bible; like *ira* in Latin and *Zorn* in German. Τὸ *πνεῦμα* breath, spirit, life, is used in the Greek Testament; in Latin, *spirare*, to breathe, *spiritus*, spirit.

These terms were used before the Christian era by theologians of other religions and by the philosophers of antiquity. They were sometimes used to express immortal existence, and sometimes mortal life.

THE CHRISTIAN IDEA OF THE SOUL

Christians attach to these words, the idea of an *individual consciousness* having the attribute of *immortality*. They speak of the Soul and Spirit as if possessed of

physical emotions, of intellect with memory and reason, of the senses for acquiring knowledge by perception from without the ego; making use of the wonderful mechanism called the material, mortal body. The intricate function of the brain and the other organs and functions, all serve this conscious immortal ego, the soul or spirit; but it has no need of them to feel happiness, express joy, or love; to remember the blessings, to reason by means of inherited and acquired knowledge, or to contemplate creation and its Creator; it has no need of the body for all these purposes that make life so precious; has no need of them when at last the soul or spirit “shuffles off this mortal coil.”

This idea, however, is admitted not to rest upon human experience, but upon the divine revelation as handed down to us in manuscript by inspired men; “κατὰ τὰς γραφάς” “*sicut scriptum est*”; *sed ego dico secundum hominem*.

“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul*.”—GEN. II. 7.

THE NATURE OF SPIRITS

“It is the *spirit* (τὸ πνεῦμα, spiritus) that quickeneth.”—JOHN VI. 63.

“But there is a *spirit* in man. And the breath of the Almighty giveth them understanding.”—JOB XXXII. 8.

“And may your spirit (πνεῦμα) and soul (ψυχή) and body (σῶμα) be preserved entire.”—I THESS. V. 23.

“As the body without the *spirit* is dead, so faith without works is dead also.”—JAMES II. 26.

“Then shall the dust return to the earth as it was: and the *spirit* shall return unto God who gave it.”—ECCL. XII. 7.

“Ye know not what manner of *spirit* ye are of.”—LUKE IX. 55. This verse was omitted in the text of the new version, probably because it does not conform with the general belief of what the *spirit* is supposed to be.

“Beloved, believe not every *spirit*, but prove the *spirits*, whether they are of God.”—I JOHN IV. 1. “Every

spirit which confesseth not Jesus is not of God: and this is the *spirit* of the antichrist.”—I JOHN IV. 3.

Thus there are two kinds of *spirits* according to Scripture. The *spirit* is spoken of in the Bible as, new, quiet, humble, good, patient, willing, right, discerning, fervent, ministering, sanctified; as, stirred, provoked, haughty, justified, eternal; as, divided asunder from soul, as not stedfast; that the spirit has no guile, that it has power to envy and judgment of wisdom; that it is weighed and ruled; that the spirit strengthens, searcheth, worketh, giveth life, quickeneth, sigheth deeply, walketh in falsehood, lusteth, envies, confesseth not, shall not always strive, beareth witness, maketh intercession; that the spirit has a heart, has fruit, has no measure, no flesh and bones; that it has a double portion, has heat, has a word—“hear what the spirit saith”; that there is a way of, a law of spirit, a spirit of truth, a fellowship of spirit, a love in the spirit, and that there is a spirit of judgment and of wisdom.

“The *breath* (πνεῦμα, *spiritus*) of life from God entered into them, and they stood upon their feet.”—REV. XI. 11.

Thus the spirit has many good qualities and functions, and some bad ones. It has some spiritual organs, like heart, fruit; organs of phonation and articulation, since it can talk; it has spiritual heat and weight, but cannot be measured, nor has it spiritual flesh and bones. The spiritual heart and fruit and organs of speech, are, however, not made of spiritual flesh and bones. Thus the description essayed by the inspired writers, give us but a very imperfect idea of the spirit as an entity or nonentity.

SPIRIT

Let us see what Webster says the people understand by *spirit*.—“3. Life or living substance considered independently of corporeal existence; an intelligence conceived of apart from any physical organization or embodiment; vital essence, force or energy, as distinguished from matter. 4. The intelligent, immaterial, and immortal part of man; the *soul* in distinction from the

body in which it resides. 5. A disembodied *soul*; the human *soul* after it has left the body."

This shows that the people, too, use the words interchangeably.

SOUL

Of the *soul*, Webster says: "1. The *spiritual*, rational and immortal part of man; the part of man which enables him to think and which renders him a subject of moral government;—sometimes in distinction from the higher nature or spirit of man, the so-called animal soul, that is the seat of life, the sensitive affections and phantasy, exclusive of the voluntary and rational powers; sometimes in distinction from the mind, the moral and emotional part of man's nature, the seat of feeling, in distinction from intellect; sometimes the intellect only; the understanding; the seat of knowledge, as distinguished from *feeling*."

I believe most of us would prefer to think of the soul as intellectual rather than as only emotional.

"6. A pure or disembodied *spirit*. 'Every *soul* in heaven shall bend the knee!—Milton.'"—Webster.

BIBLICAL SOUL

The Bible describes the soul as, living, grieved, sorrowful, afflicted, thirsty, loved; that it can obey, serve, bless, prosper, seek, desire, wait, return to rest; that it can be ransomed, redeemed, be sinned against and warred against; can be subject, unstable, beguiled, be without knowledge and be made fat.

Of these qualities, some are desirable, others not, and some conditions are hardly in conformity with our idea and wish of what the soul should be.

In reference to mortality and immortality of the human soul, the Bible says:

"Let my *soul* live, and it shall praise thee."—Ps. CXIX. 175. "To deliver their *soul* from death."—Ps. XXXIII. 19.

"And may your *spirit* and *soul* and *body* be preserved entire."—I THESS. V. 23.

"Let him know, that he which converteth the sinner from the error of his way shall *save* a *soul* from death, and shall hide a multitude of sins.—JAMES V. 20.

TO KATA MATΘAION KEΦ. ις'.

"25. "Διότι ὅστις θέλει νὰ σώσῃ τὴν ζωὴν αὐτοῦ, θέλει ἀπολέσῃ αὐτήν· καὶ ὅστις ἀπολέσῃ τὴν ζωὴν αὐτοῦ ἕνεκεν ἐμοῦ, θέλει εὗρεῖ αὐτήν.

"26. Ἐπειδὴ τί ὠφελεῖται ἄνθρωπος, εἰς τὸν κόσμον ὅλον κερδέσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί θέλει δώσῃ ἄνθρωπος εἰς ἀνταλλαγὴν τῆς ψυχῆς αὐτοῦ;"

"25. *Qui enim voluerit animam suam salvam facere, perdet eam: qui autem perdiderit animam suam propter me, inveniet eam.*

"26. *Quid enim prodest homini si mundum universam lucretur, animæ vero suæ detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua?*

"25. For whosoever would save his life (soul) shall lose it: and whosoever shall lose his life (soul) for my sake shall find it.

"26. For what shall a man be profited if he shall gain the whole world, and forfeit his life (soul)? or what shall a man give in exchange for his life (soul)?"—
MATT. XVI. 25, 26.

The German text has, "*nehme Schaden an*" in place of "forfeit," and "*damit er seine Seele wieder löse*" for "exchange," which is sensible, but not like the original.

Notice that in the original, i. e., the Greek text, verse 25 has *life* like the revised edition of the English Testament, but verse 26 has *soul* in the original as it was no doubt intended to make a distinction between "life" and "soul," but since it would describe the soul in verse 26 as perishable, the revised edition has here substituted "life" for "soul." The old edition of the English Testament has *soul* in both verses.

As the soul is considered *immortal* by Christians, it would have caused "confusion worse confounded" had the revisers not translated in conformity to the idea of immortality; the chief attribute which differentiates *soul* from physical *life*.

"TO KATA MATΘAION. KEΦ. ι. ιά.

"28. Φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα νὰ ἀπολέσῃ ἐν τῇ γένεσιν."

"Sed potius time eum, qui potest et animam, et corpus perdere in gehennam."

"But rather fear him which is able to *destroy* both *soul* and *body* in hell."—MATT. X. 28.

MORTALITY OF SOUL

The Bible thus expressly assigns *mortality* instead of *immortality* to the soul in the above verses. The appeals, "*let my soul live*," "*deliver their souls from death*"; the prayer, "and may your spirit and soul and body be *preserved entire*"; and the teaching of how "*to save a soul from death*," show that, most liberally construed, the soul dies under certain conditions, or else words are in vain. Spiritual death and physical death are but the same absence of consciousness.

"4. A living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

"10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—ECCL. IX. 4, 10.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—PS. CXLVI. 4.

TRICHOTOMY

The doctrine of trichotomy and of duality arose no doubt from the obscure and interchangeable use of the words, "body, soul, and spirit." These doctrines were defined with more accuracy by philosophers and theologians of the ancients, before the advent of Christ.

"Up to the fourth century, Christian writings showed that trichotomy, or the three-fold division prevailed," but later as with Calvin, soul and spirit became "identified in substance, and distinguished only in function." Gradually "the word soul was given the preference over spirit, except in metaphysics."—Chambers's Encyclopædia.

The oldest doctrine of the soul is probably the Egyptian, as "revealed by papyri, monuments, and classical writers."

METEMPSYCHOSIS

The soul itself, once separated from the cosmic or mundane soul, was supposed to undergo numerous trans-migrations, passing from one animal body to another until the cycle of existence was fulfilled. The soul was considered to be essentially distinct from the body, and only connected with it through the "link of life." Similar notions were part of most oriental religions, especially of Brahminism and Buddhism. "The soul after its creation or emanation from the cosmic soul," went through a series of metempsychoses until its final reception into heaven or hell. The Buddhists have 136 graded hells in earth, and the shortest term to suffer there, is ten million years. The good soul goes to one of the many heavens, where the least duration of life is ten billion years; but at the last, the soul may find "extinction or annihilation in Nirvana."

With a belief and practice of a transcendental love, the Buddhist knows or acknowledges no personal god, nor an impersonal essence of one. Buddha was like Christ, the embodiment of an ideally perfect man. The love of Buddha includes not only man, but all living beings as well. In one incarnation, it is claimed, Buddha gave his body to be torn by a tigress and serve as food for her starving whelps. Because of this love, the Buddhists do not kill animals, and regard many as sacred. It was thought at first by Christian theologians that Buddha and his teachings were a bungling copy of the life of Christ, until it was found that Christianity appeared over five hundred years later, Buddhism being 2,460 years old.

HEAVEN

The Koran provides generously for its souls, adopting the cabalistic doctrines of a seven-storied heaven; the highest one for God.

In olden times the Christians too had a notion of heaven as being high over above us, with God sitting on a throne surrounded by angels. St. Peter was supposed

to have the key of the place. Many expressions surviving to this day still testify that heaven was believed to occupy some place "high up in the firmament" where the good souls go immediately after death, or, as others contend, only after the general resurrection.

The old Christian hell, like *hades* of the Greeks, was thought to be somewhere beneath, "down below."

Scientists might think it absurd to use *a priori* arguments of religion as *pons asinorum*, but I merely wish to point out how contradictory and unreliable the Bible is on this subject of the soul.

Some think that it would be awful to know that in all probability this life ends the *ens rationis* or soul of the individual; but allow me to tell you, my Reverend Friend, that I do not believe it makes any difference. Speaking from personal experience of a lifetime of agnosticism, I believe that I am as happy, and not any worse than the average Christian.

Most people would be just as good without a belief in a hereafter, and be, consequently, more resigned and sympathetic. Those that would be worse, surely would not merit a heaven in any case. The laws of man and the unalterable, relentless laws of nature, would punish wrong no less certainly.

Aristotle says: "Ἡ εὐδαιμονία ἐν τῷ εὖ ζῆν ἔστι, τὸ δὲ εὖ ζῆν ἐν τῷ κατὰ τὰς ἀρετὰς ζῆν."

"*Felicitas in bene vivendo posita est: verum bene vivere est in eo positum, ut secundum virtutem vivamus.*"

Happiness consists in living well, and living well is leading a virtuous life.

"Βελτίων τοῦ ζῆν τὸ εὖ ζῆν," to live well, is better than to live.

EXISTENCE

Think of the past, a blank space of endless time, a gasp of breath; how short it all seems! Our emotions are not affected in contemplating what has preceded us.

Why do we neglect the present which we possess, which constitutes our conscious ego? Our soul is alive in the heavenly palace of a marvelous body, and surely a soul *plus* body, is more than a mere naked, unconscious one.

Why do we neglect the possibilities of the present life, conducting ourselves as though the present were merely a preparatory stage for a future existence. Those in misery here are chloroformed with a promise of a future life—was, I believe, as I. Donnelly expressed himself in his Caesar's Column.

In studying the laws of nature, we learn that it is unreasonable to expect that our future should differ from that of the balance of matter and energy of which we are but a part.

The promises of religion are but indefinite answers to longings which we might realize definitely in this, our life. Leave off speculating on the future of your personality. There is nothing preternatural, mysterious, or spiritual, aside from this physical world of nature or of God; it only seems so to us, because we have not even discovered all knowable laws of nature. That which is unknowable only can be an object of faith and belief, of hypothesis; uncertain and insecure foundations on which to build up hope. All creation is material and spiritual, like organ and function inseparably united, and alike divine and eternal. There is no loss or gain, only change; resurrection is but a phase of change; we live again in others of our own race, or in the matter and energy of our own cosmos.

POSSIBILITIES OF LIFE

This life, this present consciousness, is the haven, the heaven where in us the past meets the future on its voyage onward. This conscious presence is the lucid interval between the past and the future, between non-entity and oblivion.

To see and realize but for a moment all this beautiful, wonderful world, to experience the communion of souls even only for the present, is worth all the labor of nature and the trouble of a life-time.

Let us give up speculation in uncertainties and use all our energy to make this life what Nature or God intended it to be, as revealed by science, the study of nature.

We would be emulating Jesus, and stop profiting by the misfortune of others, as present conditions oblige us to do in order to avoid want and save our dear depend-

ents, our own flesh and blood, from misery. The millionaire will then no longer build fine churches from the profits of the laborer who is paid just enough to keep him from starvation so that he may produce more surplus for others. At present all must strive to hoard as much as possible for the righteous purpose of securing his family and progeny from poverty and slavery.

Man is alike good and bad in all walks of life, in every class and creed. Most millionaires generously do their share to ameliorate the condition of their fellow-creatures; and if poverty were no longer possible, the frantic race for the almighty Dollar would end; the hoarding of wealth would have no object. Sarcastic pride, egotistic arrogance, would have no leg to stand upon; hypocrites and Pharisees would lose their *raison d'être*. The professing would become a practicing Christian, like the good Samaritan.

No false hope would distract us from our present duties of making life happy for our fellow-men who are all members of our human family.

Such changes, of course, can not be brought about at once, but they will come with better education. The scientist, the minister, and every individual soul should study and obey the laws of nature.

ATOMIC SPIRIT

Consistent with the definition, the word *spirit* has been used to express that potential energy, or *vis prima*, or *vis deorum*, that divine essence that permeates the whole universe, that comes from—we know not whence nor whither, except it be from the unknowable to the undiscoverable. It is endowed with the power and force to unfold itself under favorable conditions into well defined material activity and intelligence.

According to this hypothesis the *spirit* produces the growth of the organic world by atomic synthesis. The simplest and smallest microscopical crystallization grows into a form or structure typical of the elements involved and is permeated by the same spirit that endows the elements which grow to form the complex, orderly macrocosm, imbuing all with the functions of life.

As the spirit adapts itself to the ever-changing con-

ditions in adjusting the being to its environment, as it preserves the organism from destruction in the struggle for life, it also increases the intellectual and moral powers of man to keep pace with his needs. The spirit thus, at the same time, develops in him, his soul.

CONSCIOUS SOUL

In the lower forms of life, the soul may be but an unconscious self. Rising in the scale of species, the soul by sub-conscious degrees attains its greatest individual consciousness in man, corresponding to the highest intellectual plane.

As the soul comes into being with the ego of physical life, its individual consciousness ends with the death of the body, but engenders in the spirit a greater intellectual and moral POTENTIALITY. According to the laws of heredity, it blossoms forth in succeeding generations of the human race. The spirit is the *esprit de corps* of mankind; a modified spirit of the universe.

Man's soul is, so to speak, but a cell-soul of humanity's aggregate-soul, that moves the whole race to higher achievements. Should mankind ever be exterminated, which is quite possible, the world would doubtless keep on marching serenely down the course of time. Man's spirit, his immortal *vis a tergo*, the function of the always living elements, would flow back to the divine fountain-head, ready to manifest itself elsewhere in any other form or way *ad infinitum*.

The soul being but an attribute of the spirit during the latter's sojourn within the body, vanishes with the spirit, and thus the individual consciousness passeth away into oblivion, the "*ultima Thule*";—"the undiscovered country, from whose bourn no traveler returns."

THE RACE-SOUL

Each soul, however, is related to all the others that survive, in ascendants, descendants, and collateral relatives. These all partake in a more or less modified way of our physical and spiritual nature and character. We might regard them as our other selves, as the aggregate-soul, a sort of race-soul, more nearly like our own the closer the ties of blood; never, however, rising into the consciousness of the individual.

Each member of the human family, as I stated above, is related more or less remotely to every other member of the present, past, and future.

Did you ever figure out how many ancestors each one of us has in a direct ascending line? Begin with yourself alone, one ego, one soul; leave out of the calculation the balance of the earth's population of approximately two billion people.

Having two parents, four grandparents, eight great-grandparents, sixteen great-great-grandparents, you will find that,—

	ANCESTORS.
10 generations ago you had.....	1,024
20 generations ago you had.....	1,048,576
30 generations ago you had.....	1,073,741,824
40 generations ago you had.....	1,099,511,627,776
50 generations ago you had.....	1,125,899,906,842,624
60 generations ago you had.....	1,152,921,504,606,846,976

Thirty-one generations ago, for instance, you had over two billion ancestors, i. e., 2,147,483,648, about equal to the present population of the world. Counting thirty years as an average fruitful life, thirty-one generations back would take us to the year 978 Anno Domini. The population of the earth at that time was not nearly so great as it is now. Knowing that there is comparatively little miscegenation between the people of the different races, and not until recently, much intermarriage between different nationalities, except when mankind was still warlike and migratory, we find that our direct ancestors must have often wedded first and second cousins, or other near relatives. You can readily see that consanguinity is universal.

LINEAL CONSANGUINITY

Geometrical progression in lineally ascending or descending from any one for 101 generations:

1	2	11	2,048	21	2,097,152
2	4	12	4,096	22	4,194,304
3	8	13	8,192	23	8,388,608
4	16	14	16,384	24	16,777,216
5	32	15	32,768	25	33,554,432
6	64	16	65,536	26	67,108,864
7	128	17	131,072	27	134,217,728
8	256	18	262,144	28	268,435,456
9	512	19	524,288	29	536,870,912
10	1,024	20	1,048,576	30	1,073,741,824

31	.....2,147,483,648	49	.....562,949,953,421,312
32	.....4,294,967,296	50	.....1,125,899,906,842,624
33	.....8,589,934,592	51	.....2,251,799,813,685,248
34	.....17,179,869,184	52	.....4,503,599,627,370,496
35	.....34,359,738,368	53	.....9,007,199,254,740,992
36	.....68,719,476,736	54	.....18,014,398,509,481,984
37	.....137,438,953,472	55	.....36,028,797,018,963,968
38	.....274,877,906,944	56	.....72,057,594,037,927,936
39	.....549,755,813,888	57	.....144,115,188,075,855,872
40	.....1,099,511,627,776	58	.....288,230,376,151,711,744
41	.....2,199,023,255,552	59	.....576,460,752,303,423,488
42	.....4,398,046,511,105	60	.....1,152,921,504,606,846,976
43	.....8,796,093,022,208	61	.....2,305,843,009,213,693,952
44	.....17,592,186,044,416	62	.....4,611,686,018,427,387,904
45	.....35,184,372,088,832	63	.....9,223,372,036,854,775,808
46	.....70,368,744,177,664	64	.....18,446,744,073,709,551,616
47	.....140,737,488,355,328	65	.....36,893,488,147,419,103,232
48	.....281,474,976,710,656	66	.....73,786,976,294,838,206,464
67	.....147,573,952,589,676,412,928		
68	.....295,147,905,179,352,825,856		
69	.....590,295,810,358,705,651,712		
70	.....1,180,591,620,717,411,303,424		
71	.....2,361,183,241,434,822,606,848		
72	.....4,722,366,482,869,645,213,696		
73	.....9,444,732,965,739,295,427,392		
74	.....18,889,465,931,478,580,854,784		
75	.....37,778,931,862,957,161,709,568		
76	.....75,557,863,725,914,323,419,136		
77	.....151,115,727,451,828,646,838,272		
78	.....302,231,454,903,657,293,676,544		
79	.....604,462,909,807,314,587,353,088		
80	.....1,208,925,819,614,629,174,706,176		
81	.....2,417,851,639,229,258,349,412,352		
82	.....4,835,703,278,458,516,698,824,704		
83	.....9,671,406,556,917,033,397,649,408		
84	.....19,342,813,113,834,066,795,298,816		
85	.....38,685,626,227,668,133,590,597,632		
86	.....77,371,252,455,336,267,181,195,264		
87	.....154,742,504,910,672,534,362,390,528		
88	.....309,485,009,821,345,068,724,781,056		
89	.....618,970,019,642,690,137,449,562,112		
90	.....1,237,940,039,285,380,274,899,124,224		

91	.....2,475,880,078,570,760,549,798,248,448
92	.....4,951,760,157,141,521,099,596,496,896
93	.....9,903,520,314,283,042,199,192,993,792
94	.....19,807,040,628,566,084,398,385,987,584
95	.....39,614,081,257,132,168,796,771,975,168
96	.....79,228,162,514,264,337,593,543,950,336
97	.....158,456,325,028,528,675,187,087,900,672
98	.....316,912,650,057,057,350,374,175,801,344
99	.....633,825,300,114,114,700,748,351,602,688
100	.....1,267,650,600,228,229,401,496,703,205,376

What incomprehensible figures would we reach if all lineal generations of man were counted!

If the ratio were to continue for about 500 generations more to reach the Biblical beginning, we would find, in place of the gigantic number only Adam and Eve whose children must have contracted incestuous marriages between brothers and sisters.

The increase would continue for a *thousand* thousand times as many generations, if man appeared with the tertiary period 1,000,000 years ago, as science demonstrated by the evidence of fossiliferous rocks.

THE HUMAN FAMILY

Thus in 101 generations the number of progenitors in a direct line reach the enormous figure of—

2,535,301,200,456,458,802,993,406,410,752.

Over two nonillion! An average of thirty years of productive longevity for each forefather, would give us the year 1122 B. C. for that number. As there probably only existed one billion people at that time, we are obliged to conclude that the balance, i. e., the—

2,535,301,200,456,458,802,992,406,410,752

is the number of times the one billion intermarried. That figure, appertains only to the direct ancestors of one individual of the present day, excluding the progenitors of all other human beings living, i. e. over two billion. As there were, however, only about a billion living at that remote period who were the ancestors of the two billion now living, intermarriage must have been two billion times greater than the two nonillion, etc., of one man's progenitors who had married rela-

tives so often as to account for only one billion ancestors 101 generations ago, instead of the huge number mentioned.

If *vice versa* we take any one couple of the calculated millions or the actual billion living at that period and allow an average of two offsprings for each generation, we find exactly the same number and proportion in descendants and their intermarriages. Thus if we allow thirty years as the average age of descendants for procreation, then, if it were not for consanguineous marriages, the earth today would have a population of over two nonillion, and that number from just one couple of the billion people who were living 1122 B. C. Counting all there would be a billion times two nonillion.

THE CONSEQUENTIAL EGO

The innumerable deaths of infants, children, youths, and adults, from neglect, starvation, hereditary disease, endemic, epidemic, and pandemic maladies, exterminating whole communities; accidents, crimes, and wars ravaging entire nations, do not enter into this calculation, because each descendant had to live until he had on the average two children; nor could there have been a single break in the line of descent, otherwise the respective egos of the present would not have been transmitted. That there are only about two billion human beings living instead of a billion times two nonillions, is solely due to intermarriage of descendants.

Consequently, the individual in body and spirit, is related to every one else living, dead, or yet to be born. For each living soul there are just so many progenitors; there cannot be a single substitution in that long line without altering the resultant ego. Each offspring had to be born and bred in just these environments; wed, bear, and live as he did, to make it possible for us to be just as we are and what we are.

Many an accident, disaster, calamity, catastrophe; many an illness, pestilence, migration, war, defeat, and victory, or death; in fact, all worldly events as related in history, had to occur as they did, to give rise to our individual conscious beings.

Contemplate what a conscious individual existence

portends! How it is the absolutely necessary link for beings to come in thousands of years hence when mankind may reach the end of its life. Those last souls will have their egos determined by each one of us who will have surviving any direct descendants.

THE MODIFIED EGO

Think of it; there never were and never will be two souls or egos identical, but yet they are all similar, related, part of one another, and in that way our souls live sub-consciously or, at least, unconsciously. It has always been commented upon that twins should be so much alike that it is difficult to tell them apart; not only in figure, size, and complexion, but also in manner, disposition, character, and in physical and intellectual capacity. The inner organs and functions correspond in likeness in the same ratio.

Children of the same parents are more or less alike as they partake more or less of both parents in the same degree. They differ from each other when one inherits chiefly maternal or paternal characteristics, or the physical nature of one parent and the spiritual nature of the other. In atavism we find the traits of character, some mental or physical peculiarity of an ancestor, reappear after a latency of two or more generations. In doubles, we usually find the same characteristics of external likeness, in the form and functions of internal organs. Because of close kinship and similar environments, the members of the family, tribe, or race, resemble each other, and any one of them is a fairly representative type. The more collateral and remote the relationship and conditions of life of any given variety of the human family are from other varieties, the fewer are the resemblances.

Thus each body and soul is but a modified identity of every other body and soul, and has latent the potentiality of future bodies and souls qualified in proportion to the nature of the contributing soul and moderating circumstances.

We wish to believe God to be like a personal father of this our human family, who, in paternal love, creates and governs us. What more natural and easy view for a helpless dependent childhood!

ESSENTIAL ELEMENTS

Whether the glory of God, or the inherent vital affinity, or atomic love, that attracts the atoms into molecules of such infinitesimal minuteness as to be invisible to our unaided sight, is the prime factor, matters not. Our admiration and wonder is unutterably augmented and knows no bounds, when we consider that the ultimate elements of hydrogen, oxygen, carbon, nitrogen, and so forth, should wed or integrate in such a way as to form the proteids and carbohydrates for the organization of protoplasm into colonies of cells which constitute the body of an individual man not only like other men, but also like the race, the tribe, the family, and the parents. The minutiae of this hereditary imitation, we can also trace in the details of the figure, the shape of the ears, the contour of the nose, the curve of the mouth, the arrangement of the teeth, the complexion of the skin, the color and character of the eyes and hair, the expression of the face, the dimples and moles, yes, the manner of speech and gesture, the temper and temperament, the disposition and character, the desire, talent, and will. From our knowledge of the behavior of the transmitter of these characteristics under certain circumstances, we can guess the conduct of his *alter ego* under the same conditions.

Still greater is our wonder, knowing that if we were in possession of all the qualifying factors such as, for instance, the exact proportion of oxygen, hydrogen, carbon, etc., that entered in combination to form the protoplasm, the degree of attraction, cohesion, resiliency, hereditary peculiarities, the environment with its millions of contributing factors such as temperature, moisture, atmospheric pressure and its oxygenating qualities, climate, soil, water, food, shelter, clothing, etc., etc., then we could accurately predict and describe not only the constitutional characteristics of the individual, but also his very thoughts and the nature of his conscient ego, his soul.

MATTER

The origin of man's ego or soul, or at least the "*conditio sine qua non*," is living matter. Matter is made up of elements of which about eighty are known. Some, or most of these elements may, however, in time be

found to be compounds of undiscovered simple elements, or possibly they may be reducible to variations of but one cardinal element.

The smallest imaginable particle of matter, the chemical unit of an element, is called an atom. Theoretically there can be no SMALLEST imaginable particle of matter, for as long as we can imagine a particle, we can think of it halved or divided into ever so many parts *ad infinitum*. If an atom could be thought not divisible, so that there would be nothing to divide, then the atom could occupy no space, nor be a part of matter, as no part added to no part is equal to no part, or as Dr. Wm. Mueller says: "If an atom is indivisible it cannot occupy space, for any thing that fills space can be thought divisible *ad infinitum*. If it occupies no space, it can be no part of matter, for $0+0+0$ to infinity will equal 0. The total equals the sum of its components."

Kant in the "*Auflösung der Kosmologischen Idee von der Totalität der Theilung eines gegebenen Ganzen in der Anschauung*," or total division of a given whole, says:

"*Die Theilbarkeit des Körpers gründet sich auf die Theilbarkeit des Raumes, der die Möglichkeit des Körpers als eines ausgedehnten Ganzen ausmacht. Dieser ist also ins unendliche theilbar, ohne doch dann aus unendlich viel Theilen zu bestehen; 'regressus indefinitum, non infinitum.'*"

The divisibility of a material body depends on that of space which alone makes it possible for the body to be an extended whole. This body is therefore divisible indefinitely without being made up of infinite parts.

ATOMIC AFFINITY

Eons of time past, the universe was a nebular gas consisting of these living elements which the spectro-scope today shows to be the same in the suns and their planets as those we know here on earth.

These elements are not only material but spiritual as well. The atom is LIVING; the SPIRIT is its FUNCTION, its LIFE, its power, potential or kinetic; its force, its energy, essence, or *vis vitæ*.

Atoms manifested life *ab initio*, from the time they attracted each other according to their choice, or rather

their elective affinity for each other. They concentrated thus into spheres, exerting the same attraction as BODIES of atoms on one another in proportion to their respective bulk, weight, and distance.

The attraction of gravity is virtually this same atomic and cosmic affinity. The various qualities of these elements determine their relative weight and their behavior to each other. "Every substance in the universe attracts every other substance with a force jointly proportionate to the mass of the attracting and of the attracted body, and varying inversely as the square of the distance, which if doubled, attraction is diminished four times; if tripled, nine times."

A concentrated atomic body, for instance, is attracted by another body of living atoms. If the latter has more bulk and weight than the former, its force of affinity would be so much more powerful as to cause the smaller and lighter to rush or fall into it, in exact proportion to their relative force of affinity. But, instead of the lighter falling into the heavier, it may be deflected sufficiently by one or more other integrated atomic bodies that are either too light or too distant to entirely displace the attractive influence of the more ponderous affinity, causing it, however, to revolve around the latter. The impetus of the falling body decreasing on its course beyond, allows the attraction of the distant ones to reassert their influence, thus completing the revolution. Even an ordinary commercial lifting-magnet has enough concentrated affinity to lift 20,000 pounds of iron and keep it from falling towards its bulky attractor, the earth; showing the law of gravity to be the same as the law of atomic affinity.

ATOMIC EVOLUTION

These elements of matter have inherent *ab origine* the life with which the INORGANIC as well as the organic kingdom is endowed and which grows from the simple to the complex, from homogeneity to heterogeneity, differentiating without a break in the line of evolution.

Nature draws no arbitrary boundaries; "*natura non facit saltum.*" Our classification is artificial and a matter of convenience for study.

There are many microscopical forms of amorphous

inorganic life that can hardly be distinguished from germs. Transitions and transmutations from the inorganic to the organic will, no doubt, be discovered in time with more perfect magnifying instruments.

Drs. C. Claus and A. Sedgwick say in their Zoölogy, "Bodies undoubtedly manifesting vital phenomena are known which are structureless under the highest power of the microscope. Many Schizomycetes are so small that it is difficult to distinguish them in some cases from the granules of precipitates, especially when they show only molecular motion. We must not in our criticism of the relation between living things and unorganized matter lose sight of the fact, that in numerous lower forms of life, metabolism, and all the activities of life can be completely suppressed by the removal of warmth and water, without thereby injuring the capacity of the organism for continuing to live; and further, that in the smallest organisms, which are proved to be such by their capacity of reproducing themselves by their metabolism, and it is impossible, by means of the very strongest powers of the microscope, to detect any organization. Since, moreover, the organic matter composing such forms consist of combinations which can be produced by synthesis, independently of organization, we must allow that hypothesis a certain justification which asserts that the SIMPLEST forms of LIFE have been developed from UNORGANIZED matter, in which the same chemical elements occur as are found in organisms."

SPONTANEOUS GENERATION

There can be no spontaneous generation, since all atomic matter is alive from the beginning. There is merely adaptation to constantly changing environment; a correspondence, or as Herbert Spencer says:—

"The definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external conditions, existences and sequences," or in other words:

"The continuous adjustment of internal relations to external relations."

By synthesis of atomic elements, we cannot create anything *de novo*, nor any NEW life; for that which would APPEAR to come into *esse*, does so merely according

The element sodium, Na, has a much greater chemical affinity for the chlorine, Cl, *et vice versa*, so that both these atomic elements desert their other atomic affinities in the molecules HCl, hydrochloric acid and NaOH, soda, and leave the H, hydrogen, of both molecules to seek compensation in a union with the one solitary atom of O, oxygen; this affinity gives birth to the molecule of water, H₂O.

MOLECULAR NATURE

There is no chance in this transmutation except it be propinquity. The most complex of these chemical changes take place unerringly in the same way under like conditions, and their innumerable combinations account for the diversity of material things. It is a veritable unfolding from likeness to unlikeness, and Herbert Spencer's definition of evolution given in his Synthetic Philosophy applies to the very beginning of atomic energy or life through all its cosmic differentiations. Spencer's precise and complete definition is:—

“Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation.”

Also: “A change from an indefinite, incoherent homogeneity to a definite coherent heterogeneity, accompanying the dissipation of motion and integration of matter, or through continuous differentiation and integration.”

MOLECULAR MATTER

Molecules, or particles of matter, although invisible and imponderable to our five senses, have in reality all the attributes of matter in bulk; as the parts make up the whole. They have weight and occupy space; their specific atomic weight determines their respective gravity; their counteraction and resistance to one another in force or gravity, bring about a changeable equability, or a stable or unstable equilibrium as predestined by the laws of nature. They have repelling as well as attracting powers in conformity with a positive or negative polarity that keeps them vibrating. This oscillatory and vibratory

motion is a movement to and fro; it is the function of the molecule, due to its inherent force or energy. The nature or velocity of this vibration determines the mutability of force as illustrated by changes from heat to fire, light, and electricity. This also shows the CONSERVATION of force through endless succession of changes, and the INDESTRUCTIBILITY of matter through all the atomic combinations and molecular integration and disintegration.

Some molecules are heavy, solid, incompressible, inelastic, brittle, etc., when they unite or integrate in substances like wood or stone; others are elastic, transparent, move freely, or glide by each other, and yield easily to impression, as in the form of water; still others are very compressible, resilient, invisible, light, insipid, inodorous, sometimes impalpable, as when they aggregate to form air, or gas, or vapor.

Notwithstanding the perpetual changes of force and form of matter by atomic re-arrangement in molecular combinations, the SUM TOTAL OF MATTER in the world is never more nor less, heavier nor lighter, and is always subject to the laws of nature.

Thus despised MATTER is actually the immortal and indestructible part of man, whereas the EGO, the SOUL, DIETH.

FORCE AND MATTER

The use of the word *matter* sometimes indicates its continuous life; *exempli gratia*, Webster defines *matter* as meaning also *essence*, *pith*, *embodiment*, as:—

“Before his presence you must fall or fly;
He is the *matter* of virtue, and placed on high.”

—B. Jonson.

“Son of God, Savior of men, thy name
Shall be copious *matter* of my song.”—Milton.

“Every great *matter* (*grosse Sachen*) they shall bring to them, but every small *matter* (*geringe Sachen*) they shall judge.”—EX. XVIII. 22.

Force is merely an attribute of matter, it is the function of the atomic elements of matter; whether mechanical, chemical, thermal, electrical, magnetical, physiological, or biological, psychological, or spiritual.

Think of what an infinitude of substances in this

world are formed and reformed by some eighty elements; the sources of all there is material, and functional, or spiritual.

Life is there to begin with, and that life continues while our individual conscious being dies.

When the molecules of one element come in contact with those of another, what causes the sudden exchange of atoms to create a new compound entirely unlike either? Do not the atoms and molecules carry with them the vital energy inherent in the atomic elements of matter when they unite with others to form more complex compounds? May not the exciting cause to bring about such union be a mutual irritability by coming within the influence of their negative and positive polarity respectively, and thus reflexly coalesce, and integrate, and differentiate into greater and greater heterogeneity? Can it be a process of combustion or oxidation, a reduction from a higher to a lower level of atomic weight, or of vital tension which only needs some stimulus like the vibratory friction of molecules of different atomic gravity to kindle the material of life into function, to excite the potential energy into activity, into living, kinetic energy?

When by a process of differentiation into a definite, coherent heterogeneity of integrated matter, man has finally evolved, is his life anything else but the aggregate of his living particles of matter, the elements in molecular arrangement? Is the ego, his soul, anything else than the aggregate, subordinated and co-ordinated harmonious function of these molecular elements?

INTERCONVERTIBLE ENERGY

Instead of vital forces *a tergo*, the essence, the *vis vitæ*, the potential energy seems to reside in *rerum natura*, in the very elements themselves, manifesting that latent power in interconvertible force of heat, light, sound, electricity, and so on. These inorganic principles in organic combinations with their interdependent and co-ordinate functions, constitute a physiological entity, a sum total of all the parts, a conscient ego.

Does not the highly proper conduct of the inorganic elements in their functions seem to be of a moral nature?

The intelligent behavior under varied conditions suggests a process of reasoning; the endeavor to secure the greatest good in the struggle for life seems like provident wisdom; and the effort of self-preservation, the will to live.

In a human being we call these same inorganic functions when differentiated and integrated as an organization, moral, intellectual, provident, and spiritual. There is no difference except in degree. It is merely an alteration in the grouping of living atomic elements, a re-arrangement in case of organic death or of transition from the unorganized to the organized; the inorganic, to the organic kingdom.

Man constructs according to his plans, most complicated labor-saving machines that turn out work so quickly and perfectly as if animated by an intelligent energy. Yet all his creation is but a re-arrangement of matter in accordance with existing laws. All of man's contrivances are more perfect and possess greater utility, the more they conform to these physical laws and to the principles of mechanics; but in their construction, man has not added one iota of matter, force, or wisdom *de novo*; every thing was ready for his use. Even if it were possible for man to organize a living being by synthesis of atomic elements, he could never create any thing *ab origine, quod de nihilo nihil fit*, he could not make something out of nothing. Man himself is but a part of this very material and energy; his ability to plan and solve technological problems is but a gift granted by Nature or God.

ORGANIC MATTER

ORGANIC SPECIALIZATION

The intricate relations of the organs and their functions to one another in the division of labor, exists in harmonious unity for the common good and the same end. The more highly specialized organs give rise to perception of environment, to memory, i. e., experience, to re-cognition, to re-collection, to re-fERENCE, to preference, to de-duction and in-duction, to reason and to choice, i. e., volition. "*Nihil est in intellectu, quod non prius in sensu fuerit.*" There is nothing in the mind that did not come through the senses.

We only know what we obtain through the medium of our physical senses from personal experience or from what we recognize as absolutely agreeing with such experience.

The properties of vital matter endow the primary senses with the faculty of preserving its entity from injury or death, from deterioration in weight, size, and form, and from sterility. By means of the motile and prehensile powers, the organism obtains its food, or defends itself against enemies, or seeks safety in flight.

ORGANIC MATTER

Organic matter consists of inorganic compounds. About two-thirds of a man's whole weight is water. "A man weighing 75 kilos, 165 lbs., if completely dried would therefore lose about 50 kilos, 110 lbs., from the evaporation of water." The enamel of teeth, even, contains at least two per cent; saliva, about 99.5 per cent; bones, about 22 per cent; muscles, 75. The balance consists of salts, such as "sodium chloride or common salt, potassium chloride, calcium phosphate, ammonium chloride, sodium and potassium phosphate, magnesium phosphates, sodium and potassium sulphate, and calcium fluoride," and some gases.

The environment contributes these inorganic compounds and the gases of the air, i. e., oxygen and nitrogen, as well as favorable conditions for the organism which, on the other hand, returns what it has utilized or cannot use. Furthermore, organic life is sustained principally by groups of organisms devouring one another; the weaker or less resourceful becoming the prey of the stronger and more adaptive. We may mention, for instance, among the many ways of escape, the botanical, entomological, and ornithological mimicry as particularly curious. For protection, some species imitate the color or form of another species that is not subject to the same danger, or by gradual natural and sexual selection grows to resemble a twig or a leaf of the plant it frequents.

ORGANIC LIFE

The organism draws on the environment for supplies; heredity helps it in procuring the necessities easier.

The fittest survive at the expense of the less perfect forms.

“Whatever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it from without.”—Herbert Spencer.

The life of the organism is assured only as long as its functions work in harmony with each other and for a common purpose. The organism must assimilate food for growth, and eliminate the waste residue, so that it may be in a condition for reproduction. The other co-ordinate factor necessary for life of the organism, is its correspondence with its habitat or environment which must furnish food, air, heat, moisture, shelter, and in man, clothing.

As the conditions of the environment continually change, the organism has constantly to adapt itself anew. The lower organisms have a simple, wide, but unvaried habitat with which it is easy to keep in correspondence, but which can easily be rendered harmful, so that nature makes up the difference by great fertility in these lower forms of life. Ehrenberg has estimated that a single *Paramecium* can produce by subdivision 268,000 others in one month. By geometrical increase, according to the doctrine of Malthus, the lowest forms of life would soon outnumber all calculation, were it not for the equally great consumption of them as food, or by destruction in many other ways.

REGENERATION OF PARTS

Regeneration of parts is much more complete and perfect among the lower forms of life. The antimeres of the Radiata when their connections are severed can acquire independence and remain alive for a shorter or longer period. The same is true of the proglottides of the Cestodes; and in the newt, the frog, the triton, digits and members have been regenerated.

In the higher forms of life, regeneration of organs or members, is very imperfect and fertility much diminished, so that there are but a few offsprings in a whole life-time of the higher animal, i. e., in fifty or a hundred years. The greater complexity of the higher organisms,

makes it easier for them to correspond to greatly varying conditions of environment, resulting in greater longevity.

All is nicely adjusted by constant adaptation to the needs of the being's safety and happiness. Intellectual capacity develops *pari passu* with every necessity for a new adaptation.

How can we claim a soul for man and deny the same to every other creature that differs only in the degree of intellectual consciousness?

Though it were known that all creation with its laws, were based primarily upon one and the same underlying element which by its inherent properties of adaptability to surroundings, of propagating according to the laws of natural and sexual selection, could gradually through uncountable eons of time give rise to this multiformity of beings culminating in man himself, we would, notwithstanding, be unable to cross the threshold of the unknowable, or to recognize and understand the *causa prima et absoluta*, the first and independent cause, if there were any. We are always bound to arrive finally at the *punctum stans*.

LIFE FROM LIFE

“Τὴν ὥθι σπαιτὸν”

“*Omne vivum ex vivo*” et “*omnis cellula e cellula*”
et quoque *omne anima de anima*.

As every ORGANIC life when once the ORGANIC PLANE HAS BEEN REACHED comes from an egg, or from a cell, so does the soul come from another soul, an ego *ex alter ego*.

The origin and destiny of the cell, egg, ego, or soul belongs to the unknowable, for if we knew the CREATION of the first germ-cell, we would know the *Arcanum* of God's creation.

We know, however, that the cell is an actuality in present time, following definite laws of life, as nutrition, growth, motion, and reproduction in a sequence of mother- and daughter-cells.

The old hypothesis of *generatio æquivoca vel spontanea* is not tenable; for if each germ or cell comes from a spore or mother-cell, there can be no spontaneous generation.

GERM-CELL

The experiments of Prof. Loeb with “unfertilized” (?) eggs of the nereis, a small marine worm, bringing about artificial parthenogenesis by means of sea-water with the addition of sodium and potassium chlorides, electrolytes bearing small electrical charges called ions, and afterwards Dr. Fischer obtaining the same result by osmotic abstraction of water from the egg with non-electrolytic, non-ionizing cane-sugar in sea-water, and other experiments in that direction, while discovering reactions and biological truths hitherto unknown, do not create anything “de novo” *sine ovo*, nothing new WITHOUT the egg.

This germ-cell, like other cells which constitute all vegetable and animal tissues, is the smallest anatomical entity of man; it is a unicellular organism at first.

By means of improvements in the penetrating and resolving powers of the microscope, we are able to recognize its anatomical structure. We can make out in a typical cell, the cell-wall or *zona pellucida*, the contents or *vitellus*, a nucleus or a germinal vesicle and the *nucleolus* or the germinal spot.

By observation it has been established that “cytogenesis or a multiplication of cells by a process of reproduction, a development of cells into organic structures,” takes place as the “segmentation or fission, germination or budding, as karyokinesis and endogenous multiplication.”

PROTOPLASM

The first formative material or protoplasm, (*πρῶτος*) first, (*πλάσμα*) form, from (*πλάσσειν*) to mold, is a homogeneous, nitrogenous substance, i. e., apparently alike in all its parts, chemically and microscopically. Yet this homogeneous protoplasm made up of the chemical elements mentioned, has within the latent power of evolution, the life, the spirit, the *vis a tergo*, or rather the *vis vita*. This potentially passive condition may suddenly, under favorable circumstances, become fertilized and active, so that the structure of the cell begins to differentiate into heterogeneity or parts unlike each other.

According to Spencer's definition, the integration of

the matter of the *cellula prima* takes place with a concomitant dissipation of motion, passing at the same time from an incoherent homogeneity or substance alike in all its parts, to a definite, coherent heterogeneity or unlikeness. The potential energy or stored heat and moving molecular matter becomes kinetic, active, beginning to differentiate and integrate with a parallel transformation of retained motion.

Drawing supplies from without, the cell lives, grows, and multiplies by assimilating more food for growth and work than it uses up and wastes. The cell in its anabolism evolves and unfolds thus from a simple organism into one of great complexity.

Each cell, however, has hereditary properties like the germ-cell that determine its future form and function, allowing generally for vicarious labor in case of necessity *pro bono corpore*, for the good of the body.

In differentiating thus into all the various organs of the body for the purpose of an economical division and specialization of function, it is wonderful to find that when all the colonies of cells have completely aggregated and integrated, the mature form is always like its parent form. "Like begets like," like all the others of its kind but not identical. It seems as though there were an invisible mold of the human form divine, for instance, which keeps in check any random growth of hap-hazard shapes. Each kind of germ-cell always only producing its own kind, *sui generis*, as pre-arranged for the vegetable and animal kingdoms.

"*Natura sequitur semina quisque suae.*"—Catull.

DAUGHTER-CELLS

"ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α. Κεφ. ιε.

"37. Καὶ ἐκεῖνο τὸ ὅποιον σπείρεις, δὲν σπείρεις τὸ σῶμα τὸ ὅποιον μέλλει νὰ γείνη, ἀλλὰ γυμνὸν κόκκον, σίτου τυχόν, ἢ τινὸς τῶν λοιπῶν.

"38. Ὁ δὲ Θεὸς δίδει εἰς αὐτὸ σῶμα καθὼς ἠθέλησε, καὶ εἰς ἕκαστον τῶν σπερμάτων τὸ ἰδιαιτέρον αὐτοῦ σῶμα."

"37. *Et quod seminas, non corpus, quod futurum est, seminas, sed nudum granum, ut puta tritici, aut alicujus ceterorum.*

"38. *Deus autem dat illi corpus sicut vult; et*

unicuique seminum proprium corpus.”—COR. XV. 37, 38.

“And that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat, or of some other kind:

“But God giveth it a body even as it pleased him, and to each seed a body of its own.”

While all the daughter-cells of a germ-cell are at first alike in structure and function, they soon begin to specialize for the processes of nutrition or assimilation and growth, secretion and excretion, for contractility, irritability, motility, and reproduction; it is a specialization of activities, an economical division of labor.

The cells that adapt themselves in form and function for the production of a certain work, aggregate to form an organ of the body and lose more or less of the other functions of an independent primitive cell.

The marvelous complexity of some of the functions of the blood, for instance, is a revelation to the mind of man that no “inspired” saint could equal.

ATTRIBUTES OF LIFE

Who could make *ab origine* with his own intellect and body furnished as instruments, and with the *materia prima* at hand, one little element of the blood, let us say the leucocyte, i. e., the white blood corpuscle or “wandering” cell. It can be seen with the microscope under favorable conditions to project a part of its substance and enlarge the projected part by drawing in the balance of its bulk. The repetition of this amoeboid movement is MOTILITY, one of the elementary phenomena of life; “a fundamental property of organized matter.” In phagocytosis, the white corpuscles can be seen taking in food, the process of NUTRITION, by means of projecting its plastic substance around some pathogenetic germ and engulfing it within its body for ASSIMILATION and GROWTH. Other vital essentials; the waste products are gotten rid of by secretion or rather excretion, respiration, transpiration, and radiation, i. e. by a process of ELIMINATION.

Karyokinesis, kernel-movement or REPRODUCTION by cell division, has been studied under the microscope, showing the complicated changes taking place in the nucleus of the white blood corpuscle after attaining its

maximum growth. The "chromatic elements of the nucleus forming an equatorial plate" connected by means of "an intricate system of fine plasmic threads to the centrosomes," going through the forms of wreath, rosette, aster and diaster or double star, are drawn to the opposite poles forming two daughter-nuclei with divisions of the protoplasm for two daughter-cells; the mother-cell having been merged or rather continued in the progeny. Here we have the whole cycle of life or metabolism, the equilibrium of anabolic or constructive processes and of katabolic or destructive processes, the income and repair against loss and death, undue preponderance of either meaning life or death, i. e., disintegration or dissolution or resolution or DECOMPOSITION of the organism into its elements.

The red blood corpuscles too are busy bodies in carrying heat- and energy-producing oxygen all over the body by means of hæmoglobin, a proteid in combination with the iron compound hæmatin which gives it its color.

On the average about sixteen times per minute in an adult, the blood comes in contact with fresh air in the lungs where the hæmoglobin of the red corpuscle is oxidized or combined with the oxygen of the inspired air to form oxyhæmoglobin. This being a loose or unstable combination, the corpuscles readily yield their oxygen to the tissues of the body that have a greater affinity for the same; the hæmoglobin is then said to be reduced, taking up carbon dioxide or carbonic acid gas to be eliminated with some heat and water by the lungs.

ORGANS

Innumerable numbers of cellular units make up the brain tissue and the whole nervous system, conveying centripedally from the peripheral organs of sense, as the sense of touch, taste, smell, hearing, and sight, to the brain center any information of advantage or danger affecting the integrity of the body. The information duly digested by the brain-center, acts immediately by means of centrifugal impulses on the organs of locomotion in order to apprehend the prey or escape impending injury or destruction. Thus also other internal organs at a distance from the nerve centers, tell of their needs in the same way. Hunger, thirst, and passion, determine gratifi-

cation by reflex action for the preservation of the individual and the race.

Emotions, morals, and all knowledge become part of our conscient ego by means of our physical senses. Sensations coming from internal organs are as much peripheral from the center as those of the external organs.

All we are and have, was necessarily acquired by the will to live in the struggle for life, so that we may be fit to survive. It is an evolution in conformity with the laws of nature or God.

In a state of nature all the organs are essential to life although some are more vital than others.

Each one of these differentiated, specialized cells in the human economy, affords an inexhaustible study which would lead to the very source of all energy.

ORGANIC ECONOMY

Consider for a moment the rapidity of the multiplication of cells that make up the muscular system, the osseous frame-work, the glandular organs! We learn that every tissue and organ has a definite purpose with important functions that work in perfect harmony for the good of the whole organism.

The general plan within the body is as astonishingly uniform, purposeful, accurately adapted for the work needed, co-ordinately or subordinately related and fitted to make a perfect whole. There is no waste of material in the strength, size, or shape of the organs; they occupy the smallest space consistent with their purpose, compact they bound one another without vacant interstices. With but slight variations the trunks and branches of the nerves, arteries, veins, lymphducts and bronchi, every muscle and tendon attached to them, are alike at least in the different species of the vertebrates.

The same design pervades all nature. The simplest forms have only the most essential organs consistent with life, as the two opposite poles of the organism, the anode or entrance for anabolic processes or food, the cathode for katabolic processes or for elimination of waste. The contractive power of protoplasm, gives motility, and some nerve-organ makes the being a sensitive organism.

ANALOGIES AND HOMOLOGIES

As we go up higher in the scale of evolution, we find more and more analogies and homologies in the function and structure of organs. The trunk of the tree has been compared to the trunk of man, the roots drawing food from the soil have been likened to the villi of the human intestines as they dip into the digesting food or soil of the alimentary canal; the polychotomous arrangement of branches corresponds to the ramification of the bronchi of the lungs; the leaves, the terminal breathing organs of trees, are like the terminal alveoli of the bronchi of the lungs.

These analogies and homologies have been extended even to sight and consciousness. The degrees are, however, so rudimentary as to seem more like fairy tales than reality, but the observations are interesting as showing the general plan of uniformity.

Dr. Laloy, Librarian of the Academy of Sciences, according to a cable to the Chicago Tribune from Paris, May 2, 1908, is of the opinion "that many of the smaller organisms have no more intelligence than plants. Among these he classes certain insects which he describes as mere animated machines. He adduces the fact that light attracts insects often to their destruction and side by side of this places the kindred fact that plants grow toward the light."

PLANT-CONSCIOUSNESS

Professor Sir G. H. Darwin in his Presidential Address to the British Association at Trinity College, Dublin, Sept. 2, 1908, says on the doctrine of the inheritance of acquired characters, that plants have memory and can develop habits, and behave differently, according to what might be called their moods. He argued that plants have something corresponding nearly to the nervous system of animals. They are as sensitive to certain agencies as animals and as capable of telegraphing from one part of their organism to another, and there exists in them a faint copy of what is called consciousness in man.

Professor Francis Darwin in an editorial of the Chicago Tribune, Oct. 11, 1908, entitled Do Plants Have Consciousness? says the characteristic of habit is a capacity, acquired by repetition, of reacting to a fraction of the

original environment. Action B automatically follows action A, because it has repeatedly been compelled to follow it. Many will object that even the simplest form of association implies a nervous system, but plants have two at least of the qualities characteristic of animals, namely: extreme sensitiveness to certain agencies and the power of transmitting stimuli from one part to another of the plant body. It is consistent with the doctrine of continuity that in all living things there is something psychic, and if we accept this point of view we must believe that in plants there exists a faint copy of what we know as consciousness in ourselves.

PLANT EYES

Prof. Harold Wagner addressing the Association for the Advancement of Science, Dublin, Sept. 7, 1908, showed that the outer skins of many leaves are in fact lenses, much like the eyes of many insects, and they are as capable of forming clear images of surrounding objects.

Prof Haberlandt remarked that under the microscope the skin is seen to consist of innumerable compartments or cells, many thousands of which are found on a single leaf. They contain a watery sap and their shape is such that they behave like ordinary convex or plano-convex lenses, the rays of light which fall upon them being converged and brought to a focus in the substance of the leaf.

As we approach among the quadrupeds, *genus homo*, the organs and their functions become more nearly alike in number and in form from the smallest to the largest, from the least to the most important; they have the same general shape and the same work to do, and are only modified as to length, thickness, form, size, and weight.

EMBRYOLOGY

The study of human anatomy, histology, physiology, and psychology, reveals more of God than the Bible, and all other inspired writings, if we assume that the world is a creation; since the Holy Writ could only indirectly be the word of God through the media of fallible men.

In human embryology, we find, on a small scale, a repetition of evolution from the lowest living organism

on earth to the very highest. It passes in its development from the amoeba stage successively through conditions that, if arrested, might correspond to a gradual series of forms from a lower to a higher level, like mollusk, fish, reptile, mammal; but there is no arrest of development except in the death of the organisms. The evolution keeps on until the embryo of man has reached its own highest type. In connection with embryonic growth, Dr. Lusk in his *Science and Art of Midwifery*, says:—"In the rear of the buccal cavity, and upon each side of the neck, four slit-like openings make their appearance, which possess an interest from the fact that, though temporary in the higher vertebrates, and devoid of physiological importance, they represent permanent structures in fishes; viz., the branchiæ (gills), or organs of respiration. These openings are termed the *visceral clefts*. They include between them four sickle-shaped processes termed the *visceral arches*." This occurs during the first month of intra-uterine life. "The developmental history of the individual appears to be a short and simplified repetition, or in a certain sense a recapitulation of the course of development of the species."—F. Mueller.

These embryonic changes in the gestation of a human being, are some of the physical proofs of the theory of evolution from the lowest to the highest type. When once a higher plane of development is reached, it is maintained by the progeny conforming to that particular type. As to conformity of type Darwin says:—

"By unity of type is meant that fundamental agreement in structure which we see in organic beings of the same class, and which is quite independent of their habits of life."

THE EGO

Christians believe that the soul is born with the child; that it is breathed, as it were, into the body; but such a soul is not conscious any more than the child is conscious of its ego or individuality. Consciousness only comes by degrees as it grows and begins to distinguish itself from the exterior world and from parts of the body exterior to the brain center.

The child learns fast and seems to unfold in a mar-

velous way, because, it has been claimed, ideas, thoughts, and knowledge are *a priori* within the being, independent of the senses and experience gained through them, but this is incapable of proof. On the contrary, it has been shown that all knowledge comes through the physical senses by which we come in contact with our environments.

"Nihil est in intellectu, qui non prius fuerit in sensu."

Whatever knowledge may seem to be *a priori* is nevertheless indirectly acquired by the senses, coming to us by way of heredity.

The conscious individuality or soul is absent as such, of course, in the germinal-cell or any other unicellular organism, though it is there in potentiality as a latent energy.

If the soul were a conscious entity at all times, it would begin thus in the child instead of growing by degrees after birth, learning gradually to differentiate itself from everything else outside of its ego. As a psychical entity, latent and dormant and unconscious, it may be said to be present in the primitive cell and in the embryo.

The child at birth knows nothing as yet from personal experience, but heredity is transmitted human experience in a potential condition which at birth is aroused by reflex action, as instinct. The mother's nipple touches the infant's lips, the irritability of the nervous and muscular systems respond at once by the reflex action of suckling. It is an involuntary, unconscious, physical reaction so far as a self-conscious individuality is concerned, although it is what may be termed an intelligent act of the WILL TO LIVE, a sort of sub-liminal or sub-conscious act.

THE SENSES

The senses of the infant are dull and imperfect in function at first. The sense of touch is hardly sensitive to pain; that of sight begins to perceive only by degrees; that of hearing can only determine the direction from which the sound comes by long practice. The senses of taste and smell discriminates slowly. Distances have to be learned by the aid of several senses such as touch, sight, and sometimes hearing and smell. The consistency, resiliency, elasticity, fluidity, form, color, and motion of

objects and their relation to one another, their distinguishing features by means of which they are classified into mineral, vegetable, and animal kingdoms with their many subdivisions, is a knowledge of environments gradually acquired, primarily and principally by the senses of sight and touch, aided occasionally by the other senses, providing of course that the brain functionates properly in perceiving, comparing, and remembering these sensual impressions.

THE SURROUNDINGS

The cry is at first the child's only language to express indifferently hunger, thirst, discomfort, and pain. Gradually the child recognizes its mother, the members of the family, and its environment; gradually it begins to walk and talk and know itself and others.

At the beginning the child goes through the lowest stages of the moral nature through which its ancestors lived. It appropriates all it can lay hands on, it scratches and fights and wants its own way; it is the embodiment of selfishness. Now is the time for the training which is to make it the responsible being of the future. Now it must learn patience, forbearance, respect the rights of others, do unto others as it wishes to be done unto; now is the time for sacrifices. Politeness and refinement, general education and culture, are some of the last acquisitions to be lost first in case of devolution from premature mental atrophy or from senile decrepitude.

Through ages of adjustment to environments, natural and sexual selection, the being becomes ever more fit to survive in the struggle for life. The constant repetition of qualifying to live in any given condition, becomes in time a hereditary trait or second nature lying latent until required for use. The senses record impressions which are remembered and compared, until these acts become more and more complex, going through the stages of instinct and intuition until by slow degrees the brain, the organ of the mind, elaborates reasoning more and more acute and subtle.

EXPERIENCE

Because of his more highly differentiated senses, man is enabled to perceive his surroundings more clearly and

extendedly than beings on a lower plane of evolution. The impressions of the senses are stored up as experience in the central sensory organ, the brain, or as memory in the mind. By comparing past events with present conditions, he is enabled sometimes to foretell future events. He begins to reason by analogy, by generalizing and particularizing, by induction and deduction, by propositions in premises with their conclusions depending for their truth upon the correctness of these processes, and by his observations of material things and their manifestations.

Nor is man the only intelligent being of this terrestrial creation so awfully and wonderfully made of material elements that were in existence before his time, and will continue to exist when he is no longer.

From the same common source of force and matter, and through similar steps in evolution, other animals as well have reached their present stage of development.

The essential attributes of life are possessed by all animals alike; they have the same fundamental structure, chemically and physiologically. Animals nearest in development to man have in common with him the emotions of fear and joy, of likes and dislikes, love and hate, jealousy, vanity, pride, forbearance, memory, and gratitude. The higher animals, whose intellectual organs are more nearly in proportional weight and complexity of structure to those of man, recall experiences, and under like circumstances avoid the conduct that previous experience has taught them to be painful. They repeat their former actions under the same circumstances if they produced sensations of pleasure or joy. This association of ideas, is reasoning by premises and reaching conclusions differing from human reasoning only in degree.

INTELLECTUAL LIMITATIONS

The power of contemplation and introspection constitutes consciousness; it individualizes and distinguishes the ego from an *alter ego*. Personal consciousness, thought, and knowledge with all their pleasant emotions, Christians regard as attributes of the immortal soul; yet they deny the same attributes to constitute a soul in other animals differing but little from man. The Buddhists and other oriental believers far outnumbering the Christians do not make such distinctions.

Physical life is the resultant of chemical and physiological action, reaction and interaction, giving rise by reflex action to reflection and recognition of self when the brain center is sufficiently complex.

There can be no intellect without an organ, an intellectual faculty; nor can there be memory, thought, or personal consciousness when that organ is not functioning, or when it is dead.

As soon as there is any functional derangement, or organic lesion of the intellectual organs, or when there are congenital abnormalities so that the brain center or mind cannot correctly interpret information received from without through the avenues of the special senses, or from within through general sensation, just so soon the ego becomes less distinct, more confused, and impressions become deranged. There may be illusions of things that do not exist, delusions about certain objects or subjects, or hallucinations of hearing, taste, or smell, and disturbances of other sensations. Where the trouble is more extensive, the result may be one of the many phases of insanity.

ORGANIC DEFECTS

In case of an anencephalus or hemicephalus, life usually ends at birth with cessation of the placental circulation; could life have continued to maturity, the soul in such case could never have become cognitive.

A special item from New York, Aug. 3, 1908, to the Chicago Tribune refutes the axiom that no human being can live without a brain. The physicians of Bellevue Hospital cite the case of Marie Giacomo who died at the institution that night at the age of forty hours. The autopsy revealed that beyond a rudimentary cerebrum, that was scarcely more than an indication, the infant had absolutely no brain.

The idiot fares but little better with a small ill-formed brain of poor quality. His life consists merely in motile vegetation depending on automatic reflex actions for the gratification of hunger and thirst. The consciousness of the soul in such a case can be but very rudimentary and not to be compared in intelligence with the soul of a dog, a horse, or an ape.

Formerly deaf-mutes, the blind, and those who were

both blind and deaf, were considered idiots in law, incapable of giving consent or entering a legal obligation or contract. The loss of one sense like deafness, made a great difference in an individual's knowledge. It meant the loss of one of the most important avenues of communication with the outer world for the reception of knowledge. As the faculty of speech depends on hearing, it also meant dumbness. Nearly all these disadvantages have now fortunately been removed by the sign language for the deaf-and-dumb, and by the raised letters for the blind; keys, as it were, for unlocking the treasures of knowledge garnered for ages.

DORMANT SENSES

What an unsatisfactory thing a bare soul without ideas, knowledge, and self-recognition would be, if it were not for the wonderful physical body with its senses in contact with the outer world for the reception of conscious life, is well illustrated in a case where the intellectual organs and their functions were in perfect condition, but kept almost entirely from contact with the material world. I refer to the celebrated case of Caspar Hauser, supposed kidnaped son of the Grand Duchess Stephanie of Baden, and heir to the throne of Baden according to his champion, the Earl of Stanhope IV.

Caspar Hauser was confined from infancy for seventeen years in a small dark room where he could not distinguish night from day. During his confinement he never saw his keeper. His food and drink were placed near him during his sleep. By means of the water he was drugged at times to change his clothes, etc. Two wooden horses and some ribands were his only playthings. The horses seemed to possess some degree of life for him as he dragged them about tying the ribands in various places. The noise of his play was the only sound he heard until in 1828 he was released and found on the street in Nuremberg. He could not answer the questions of the police. He heard without comprehending, and saw without perceiving. He did not know the things around him; he was like an innocent, ignorant child. Attracted by bright objects, he would cry if he could not get them. He could not tell living from inanimate things. He was

without modesty and shame, and had no ideas of love, morality, or religion. He was acquiring knowledge rapidly after his liberation, when soon afterwards he was found murdered.

His mind like his soul was a *tabula rasa* on which his senses could record no impressions, since the practical absence of environments left nothing for the senses to perceive.

ATROPHIC ORGANS

There are other cases where the mind or soul has become fully matured, has ripened into a great intellect, when some functional derangement, organic disease, or traumatism of the brain, temporarily or permanently impairs its function.

“Organs which were formerly functional have gradually or even suddenly become functionless as a result of adaptation to special conditions of life, and, through want of exercise, have after a lapse of generations become weaker and finally aborted or degraded (parasites).”—C. Claus and Sedgwick, Zoölogy.

Solitary confinement has a similar effect on the intelligence of the ego. The mind becomes deranged and imbecile simply because the senses have nothing to convey to the mental organ from without. There are practically no environments to keep in correspondence with. The eyes, ears, the faculty of speech, the cerebral organ or the brain, are unemployed for observation, acquisition of experience and assimilation of knowledge; the body and mind are not exercised in the effort to supply necessities, there is no struggle for life, consequently these organs degenerate and become atrophied from sheer disuse. For the same reason, the “*Talpa cæca*” or blind mole of South Europe and some cave-fishes as, for example, the *Amblyopsis spelæus* of the Mammoth Cave, have lost the function of sight for lack of use when they moved from a light to a dark habitat; the eyes becoming rudimentary, mere pigment-spots in case of the fishes. Such degeneration is sometimes the cause of the various degrees of parasitism; it is a retrogression or devolution, or at least an arrest of evolution.

INTELLECTUAL DISTURBANCES

Conditions that produce hyperæmia of the cerebral organ may determine increased mental activity, excitement of various degrees up to homicidal and suicidal mania, or may dethrone the reason entirely as in the case of a raving maniac. In anæmia of the brain when functional, the mind may become easily fatigued and forgetful, or cause drowsiness and syncope. When chronic, malnutrition of the brain tissues due to cerebral anæmia may be a secondary cause of melancholia, or the blood supply may be small in quantity and poor in quality so as to cause senile atrophy. A tumor or a clot of blood and œdema due to traumatism may produce the same results.

Degeneration of gray matter and other brain and nerve cells of the cerebrum, cerebellum, medulla oblongata, and the spinal cord, soon shows its effect in the whole physical and psychical condition of the individual according to the locality and extent of the malady. Memory and reason become defective or extinct, the moral nature of the patient changes early in the case, and the last acquired touches of refinement are the first to go as, for instance, in general paresis, i. e., general paralysis of the insane. The patient sometimes believes himself another person, but not always consistently. In *folie de grandeur*, of great strength, wealth, or power, the patient may declare himself a Sampson, a Rothschild, Napoleon, or Christ. An individual may be perfectly rational except on one subject, when he is said to be a monomaniac, or naming the subject of his mania, he is said to suffer from dipsomania, kleptomania, erotomania, pyromania, homicidal, suicidal, or religious mania. In lunacy the mental derangement may be general with perfectly rational intervals, "*aliquando gaudet lucides intervalis.*"

A person suffering from religious mania, believes any small misfortune to be a visitation of God, or that he is being tried by the Lord, that he must chastise himself or do penance, that he knows the Bible better than anyone else, that he associates with spirits, angels, and the dead, that he is inspired and can prophesy. During some religious ecstasy he may believe that God com-

manded him to sacrifice his most beloved child or parent for the salvation of his soul, or kill some one else to deliver him from the devil. Such poor souls have gone wrong in the "right" direction by an abuse of the best aspirations. Such mania is often due to ignorance, narrow ideas, and bigotry.

BRAIN FUNCTION

Thus we learn that the individual consciousness of the ego, or soul, depends finally on the normal functions of a healthy, special organ, called the brain, working in unison with all the other organs of sense that glean the food for mental assimilation.

The brain center is the "*conditio sine qua non*" of the conscious, thinking, reasoning individuality.

From the case of Caspar Hauser, or any solitary confinement, we learn that even the healthy cerebral organ with normal function, can hardly distinguish its ego or soul when there is practically no environment with which to contrast it, and from which it can be separated.

We have also learned that there can be no memory since there are no incidents in the monotony of such a life, and hence there would be no measure of time. Where there is no perception, no experience, there can be no comparison, no reflection, no thought, or reason. This case also proves that there are absolutely NO IDEAS *a priori*, NO KNOWLEDGE by intuition rising into consciousness from WITHIN. Even hereditary potential knowledge of the ego, remains dormant until ignited by the friction of its external world.

Where there is a functional absence of any one or more of the organs of special sense, we find reasoning and knowledge limited, as in the case of idiocy and imbecility, of the blind and deaf-and-dumb when illiterate and uninstructed. We may say, as a man of only three or four senses is to one of five senses, thus an impaired ego is to a perfect one.

When there are no organic lesions of the brain, but only functional derangement, then there is impaired reason or insanity as in monomania, dementia, and lunacy.

DEATH OF THE EGO

There can be no thought, knowledge, memory, or consciousness, independent of a functioning brain, and therefore if a soul could be independent of the body, it would have no knowledge of itself or anything else; it would be DEAD, not worth considering.

“Death by natural decay occurs because in old age the relations between assimilation, oxidation, and genesis of force going on in the organism gradually falls out of correspondence with the relations between oxygen and food and absorption of heat by the environment. Death from disease arises either when the organism is congenitally defective in its power to balance the ordinary external actions by the ordinary internal actions, or when there has taken place some unusual external action to which there was no answering internal action. Death by accident implies some neighboring mechanical changes of which the causes are either unnoticed from inattention, or so intricate that their results cannot be foreseen, and consequently certain relations in the organism are not adjusted to the relations in the environment.”—Herbert Spencer.

OBLIVION

If the soul, without as well as within the body, had the attributes of individual consciousness and knowledge, we would be aware of it and remember all we did from birth, rather than very indistinctly only from the third or fourth year.

Should the soul need the body for a school to become a conscious entity, then why, after being educated and graduated into the cognitive ego, does it become unconscious during a temporary suspension of the physical functions of the brain in case of syncope and coma from injury or illness, or during a permanent cessation of cerebral function in case of complete idiocy or dementia.

Why does not the soul give an account of itself on awakening after a sound sleep? Why was it unconscious, or in case of dreaming, why was its semi-consciousness confused by irrational fancies like one insane, if it were not because the functions of the special senses were impaired or more or less completely in abeyance, while fur-

nishing the blood needed for the repair of brain tissue rather than for its cerebral functions.

If the soul needs the brain and body in this life for consciousness, how can it do without the organs for that purpose in the next?

Should a soul in another world need no functioning organs for its consciousness, why should it not do without them here from birth, during fainting and comatose conditions, during congenital or acquired dementia?

It is because the normal living body is indispensable. The soul plus the body is more than the soul minus the same, even to the Christians who have implicit faith in the belief of the immortality of the conscient personal soul, or they would not so generally fear the end and in every way delay it as much as possible though they may believe that they have lived a life more perfect than their neighbors.

SUICIDE

If this life were a preparation for the future, suicide would under some circumstances seem justifiable in the rare and doubtful cases where it is not due to aberration of the mind. How many pathetic cases of unfortunate individuals we read of in the daily papers would come under that head, when they become a burden to themselves and a danger as well as a burden to others. Death in such cases, even if it meant oblivion, would be a blessing to the suicide and a relief and often a benefit to his relatives and friends. Sometimes it would mean the saving of a more hopeful and promising life. The suicide's exchange would mean happiness for his misery if there were a conscious hereafter; it would mean a release from suffering if there were none; it would be a sacrifice if the suicide were happy here but surrendered his happiness to save another from misery, should death mean unconsciousness; but it would be an advantage instead of a sacrifice if on his death he could enter a happier life; he would also prove by his suicide the sincerity of his belief in the immortality of the soul.

DECOMPOSITION

On the other hand, a man who does not believe in a personal conscious hereafter, can look forward peace-

fully to eternal rest when he knows that he has obeyed the laws of nature, and in reviewing his life believes that he has done his duty as well as he could; that he has transmitted the life he held in trust to his offspring in a modified way, if circumstances over which he had no control permitted; and that he educated and fitted his *alter ego* to survive in the struggle for life in this beautiful world. When finally the duties performed, he grows weaker from age or infirmity, his intellect less active and reliable, his blood circulating more sluggishly, his memory failing, his will to live less assertive, he feels surfeited, and his general strength slowly ebbing away, becomes useless, possibly a burden to himself and others, he will hail with resignation and satisfaction the well earned peace and rest that was his before he was in *esse*.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—PS. CXLVI. 4.

How can any one assert that the soul is a conscious spirit, that it can remember and think after the death of its body? How can any one think so in opposition to all and every experience? If the immortality of the soul endowed with conscient attributes were a truth, it would be recognized by every one, not asserted by some and denied by others. Such belief is contrary to the laws of nature and experience, contrary to what we know from the study of chemistry, anatomy, and physiology; it is irrational and contrary to common sense.

DISINTEGRATION

The only continuance of the soul or ego of man after the death of the body, is the natural one of kinship ascending and descending, direct and collateral, as modified in the species.

That vital force, that energy of life which animates the body of man until death severs it by disruption of the organism's concordant and harmonious functions, must not be mistaken for a CONSCIENT soul. It is the soul and spirit according to the etymology of the words, *sæcula*, *πνεῦμα*, *spirare*. At death, truly, the BREATH stops BLOWING for all TIMES, and moves no longer the little atoms and molecules to vibrate in that particular polarity and affinity that existed in the relations of the organic

entity, the *status ante mortem*. It leaves no cognitive faculty *post mortem*.

"Ebbene, il giorno dopo la mia morte sarà come s'io fossi spirato in impalazzo et portato alla sepoltura coi più grandi onori."—*Le Mie Prigione di Silvio Pellico*.

Well, the day after my death, it will be as if I had died in a palace and had been buried with the greatest honors.

INDESTRUCTIBILITY OF MATTER

While matter is a *conditio sine qua non* in the construction of this or that entity according to its molecular arrangement, there is no stability or continuity in such combination. The individual conscience comes to an end with the decomposition or disintegration of its body; all emotional and intellectual manifestations cease because they are merely the resultant product of the organism's functional activity.

When that individual combination of arranged matter with all its functional manifestations of its peculiar ego dies, the energy and matter which composed the being continues to exist with undiminished vigor as indestructible substance. The material elements and energy are liberated from that particular molecular aggregation, free and serviceable to unite and change, and reunite with other more attractive affinities according to the wishes and laws of the unknowable. "Dust returns to dust," without waste, without loss, without annihilation in the work-shop of nature. All life returns to the fountain whence it came by the *lineæ minoris resistentæ*, by the laws of gravity, flowing from a higher to a lower level, and *vice versa*, to a Nirvana where the potter of destiny uses the same material over and over again *ad infinitum*.

"For to him that is joined with all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten.

"10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, nor knowledge, nor wisdom, in the grave, whither thou goest."—
ECCL. IX. 4, 5, 10.

TRANSMITTED LIFE

In our conceit we think the adult human being is the highest object, the goal and the end of all that is noble and wise, happy and perfect in this world. In truth, however, he is only the link between the past and the future life of *genus homo*, a species, a mere part of the creation of Nature or God.

He transmits in the germ-cell his own life, thus preserving that of the species from perdition.

Man is brought up by his parents until by his own strength he is able to survive in the struggle for life, supplying necessities, defending and transmitting his ego. He strives to acquire wealth and fame, to make the repetition ever easier for each succeeding generation. This is the chief duty and PURPOSE of man.

Is it possible from that standpoint to imagine any higher duty, any greater purpose than this very one, of preserving the ego and life of mankind?

SURVIVAL OF THE FITTEST

When the individual has nobly performed his duty, when his progeny can take care of itself, then he begins to fail by degrees, physically and mentally; his mission fulfilled, he would but become a care to himself and an incumbrance to the human family if he did not give up his "ghost" and the borrowed elements that are needed as material for other newer structures that also have to be transmitted and kept alive.

Let us do our duty well by obeying the laws of nature to the best of our ability. We all know the reality of these laws, though we may differ as to their origin and destiny. The unknowable is without a doubt a wise provision in order that man may have something to speculate about and keep him from worrying concerning the tedium of eternity.

We know as little about the destiny of the human family as we know about its origin.

As a human cell is to an aggregation of cells, called man, so is man but a unit in the aggregation of individual beings, called mankind; the one a "microcyte," the other a "macrovir." As a cell of the human body may die and be replaced without the least affecting the iden-

tity, and without knowledge of the ego, so the individual man, who is but a member of the human family, may be born and die without the *esprit de corps* or the race-entity, being aware of it.

Thus also may mankind die without much affecting the equilibrium of other things, or disturbing the "cosmic soul."

EXTINCTION OF MAN

Many causes may bring about the extinction of mankind with the death of the last human individuals. War and pestilence may be followed by starvation, lowering the powers of resistance to such an extent that the surviving human beings easily become victims of disease or prey of other creatures. The *Stegomyia fasciata* of yellow fever, the *Anaphelis* in malaria, yes, even the *Culex pungens* and the *Musca domestica* in typhoid, etc., may at such a time prove themselves fittest to survive.

Recurrence of catastrophes and cataclysms may help the work of extermination. Thus mankind may cease to exist, may disappear, drop out of the cosmic life, and be wholly wiped out without being missed, except possibly by his parasites, as for instance organic ferments, *schizomycetes*, *saccharomycetes*, etc., pathogenetic germs galore; nor must we forget the *Pediculi tabescentium et capitis*, the *Pulex irritans*, and the *Cimex lectularis* that might be greatly inconvenienced or suffer, should the conceited, arrogant, pompous "Lord of all he surveys" be suddenly removed before these dependents could adapt themselves to other prey.

"19. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man had no pre-eminence above the beasts: for all is vanity. 20. All go unto one place; all are of the dust, and all turn to dust again. 21. Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?"—
ECCL. III. 19-22.

In all probability during the millions of years of prehistoric times, the human race came near extermination a number of times. Then, as in historic times, there must have been a fluctuation, a rise and fall in the civ-

ilization of mankind. Starting from a brutal condition, man gradually rose to civilization, when luxury and vice caused degeneration and relapse into ignorance. Finally with previous civilizations forgotten, we have come, *κατ' ἐξοχὴν*, to our own boasted pinnacle.

As the death of the individual does not terminate the life and purpose of mankind, so little does the extermination of mankind affect the life and purpose of Nature or God.

The earth itself with its solar system, will in all probability, collide with some other fixed star in time; reducing every thing by the impact into elementary vapor again. Such a cataclysm may disturb the general cosmic equilibrium, that world after world may rush pell-mell into one another, and exploding, leave nothing but the primitive nebula to again form new worlds, in cycles everlastingly.

TERRESTRIAL HEAVEN

Is there anything more beautiful than this world of Nature, provided with inexhaustible wonders and possibilities of happiness? Can we imagine another existence better adapted to our aspirations than this, if we made proper use of our environment? "*Non plus ultra*"!

Can we be grateful enough for the privilege of being a part of the energy and matter that constitutes this universe, and that at present we are able to perceive and comprehend our relative position in what is known to us? Could we wish for anything better?

"Wherefore I saw that there is nothing better, that a man should rejoice in his works; for that is his portion: for who shall bring him back to see what shall be after him?"—ECCL. III. 22.

THE PRESENT LIFE

The Christian makes use of the form and color with which he has become familiar in things terrestrial and idealizing them for his Celestial fancies, peoples heaven with winged angels and a God in the image of the most perfect man sitting on a throne like a king in his kingdom. This only shows that man cannot conceive of anything better, nicer, or happier than our own existence without copying the things "of the earth earthy." Our

gross physical impressions of this world are merely refined for spiritual imagery, to embellish and people the next world. If a self-conscious hereafter for the individual could be inferred from human knowledge, that conclusion would be evident to every reasoning mind beyond controversy. Since that is not the case, let us give up dealing with uncertainties and neglecting, as we do, possibilities of happiness actually confronting us in this life. Let us turn to what has been given us and make the most of it, as is our bounden duty. It would make us much more careful with our allotted life, of which alone we are sure; "*ego sum ergo sum.*"

We would then be more healthy, more careful in bringing up children, in eradicating disease, in removing unsanitary and pernicious conditions. We would all have this common aim in life of developing to the utmost the gifts of God or of Nature, which we hold in trust and for which we are obliged to give an accounting according to the immutable laws of nature.

REWARD

A normal man of good character would never go wrong merely because there is no reward for his self-denial, or compensation for his effort to be good.

An abnormal man as an agnostic, would reveal his nature which, if he were a believer in a hereafter, would be disguised, but he would hardly be a fit candidate for heaven. His real character discovered, society would thus be enabled to do something for his recovery, or at least prevent the defects from being propagated and intensified and multiplied by an unsuitable marriage.

The false security engendered in his apparent or fictitious righteousness, as a believer, would not only be detrimental to himself but would also be hurtful to society.

"All things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not: as is the good so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil in all that is done under the sun, that there is one event unto all: yea also, the heart of the sons of men

is full of evil, and madness is in their heart while they live, and after that they go to the dead.”—ECCL. IX. 2, 3.

SUMMUM BONUM

Think of the advantages! The normal man as agnostic, would secure for himself the greatest blessing in this very life. By “doing unto others as he himself would wish to be done unto,” “*quod tibi fieri non vis, alteri ne feceris*,” we would respect the personal rights and liberties of others so that our own personal freedom would be safe and consistent with the greatest good at the lowest cost.

Every one would wish to outdo others in improving the *modus vivendi* for a more agreeable and happy earthy existence.

Let the hereafter take care of itself, and lay aside sectarian or denominational strife! Unite with all others for the good of man in the present.

It may be hard to give up cherished wishes and hopes, but we ought to be more than satisfied with the bounty, God or Nature has already bestowed on us; insatiable mortals.

We are endowed with a long life of wonderful import, the realization and contemplation of which but for a single moment should fill us with joy and with gratitude to the “Unknowable.”

“*Bleibt der Erde treu, und glaubt denen nicht welche euch von überirdischen Hoffnungen reden.*”—Nietzsche.

Be loyal to nature, and do not believe in superstitious hope.

CHAPTER III

The Spiritual World—Rev. Faith

My dear Doctor Fact:

Your pamphlet treating of the subject under consideration, has been faithfully read and has given me a better insight as to your views than any conversation could possibly have done.

I flattered myself that I knew you thoroughly, but I herewith frankly acknowledge that I really know you less well now than I thought I did before. You have surprised me, too, with the painstaking arguments, which show at least an earnestness of purpose worthy a better cause.

Praiseworthy, indeed, would have been your studious efforts had you espoused views diametrically opposed to those you now entertain. However, I shall not lightly pass over your arguments, but give them the serious consideration the subject demands.

TRUTH AND LOVE

Truth "doth not hide itself under a bushel"; truth has nothing to fear, but courts the most minute investigation.

"Jesus saith unto him, I am the way, and the *truth*, and the life: no one cometh unto the Father, but by me."—JOHN XIV. 6.

There may be many, many truths in the world. You, Doctor, have pointed out some existing in the material world, but *the* Truth of all others, concerns our most precious and vital soul, and is Jesus Christ.

"And ye shall know the *truth*, and the truth shall make you free."—JOHN VIII. 32.

Some of your ideas are, to put it mildly, most start-

ling. If ever any one merited the appellation of "atheist" you certainly do.

"Howbeit when he, the spirit of truth, is come, he shall guide you into *all the truth!*"—JOHN XVI. 13.

May Almighty God grant this prayer of mine, that through the *love* of Jesus Christ, he may touch your heart and quicken into life your erring soul.

"My brethren, if any among you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a *soul from death*, and shall cover a multitude of sins."—JAMES V. 19, 20.

You seem to think yourself an optimist, but to me you appear the most logy pessimist, worse than your idol Schoppenhauer. Such ideas give rise to a pessimism and atheism frightful to contemplate, were it not for our *faith* which is adamantine and impregnable to all assaults.

"But now abideth faith, hope, love, these three, and the greatest of these is love."—I COR. XIII. 13.

"He that loveth not knoweth not God; for *God is love.*"—I JOHN IV. 8.

Many of your physical proofs are clear and sufficient for your material world, but do not in the least apply to the spiritual world. The material and spiritual are at the antipodes of life and must not be confounded. As fundamental principles, we must jealously keep them separate in our minds as they are in reality. The worldly and the spiritual have always been, are now, and will ever be, antagonistic to each other.

"If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—I JOHN II. 15, 16.

SPIRITUAL LIFE

There is no analogy between the laws that govern either world, notwithstanding that some clever and good but misguided, recalcitrant ministers have written on this subject in the endeavor to apply the laws of nature, the laws of evolution, to the spiritual world.

"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another."—I. COR. XV. 40.

Religion begins with the spiritual, where nature with its science ends. The spiritual is super-natural. Man had religion long before science could formulate its first laws from the study of nature. Science has often attacked religion with its cold, matter-of-fact reason, trying to tear down faith in the spiritual realms, dethrone religion from its glory and drag it to the physical level of matter; yet the belief in God and the Bible is as firm to-day as it was in the days of old.

Religion needs no aid from science, though science has often endeavored to make it appear that knowledge of the spiritual world is the science of religion. It is also true that some erring clergymen have tried to explain the miraculous, or the apparently improbable, by means of natural laws. They even had the temerity of construing some passages in the Bible to conform with physical phenomena.

"The things which are seen are temporal, but the things which are not seen are eternal."—II. COR. IV. 18.

You seem to have collected a formidable array of reasons, supported now and then by the opinions and hypotheses of others, as if you were apologizing for the stand you take, and which I verily believe is a highly proper thing for you to do.

SPIRITUAL LAWS

The whole fabric of your argument is supported and propped up by the laws of nature, with nothing back of them but matter. No wonder you cannot rise above the material. It does not bear the scrutiny of spiritual tests. One does not measure thought by the inch or the ounce, or love by the standard of *avoirdupois*. One cannot see the potential energy and intellect of an embryonic human being; or estimate the latent capacity in any manner whatever, nor locate it in the gray matter or any other part of the brain, yet we are positive that it is there and will manifest itself in due time. Thus we may be unable to describe spiritual life or its location in the spiritual world, or convey by the faculty of speech that which we

feel spiritually, simply because we cannot interpret the spiritual by physical symbols.

All inductive reasoning, inferences from the particular to the general, all subtle hypotheses which in theory endeavor to account for things as they exist, all logical experiments, all have failed to yield a definite conclusion as to the origin and destiny of man.

God, *a priori*, as the Absolute, Independent First Cause, the Creator, accounts for all creation. By the process of deductive reasoning, you will answer all questions, surmount all difficulties, satisfy all intellectual craving and hunger, settle all doubts, and gain peace and happiness in the conviction of having demonstrated the truth of your faith by the means of mortal brain. Of course deduction or any other process of reasoning is not at all necessary; the transcendental is all-sufficient and needs no physical phenomena or empiricism to confirm any truth of the spiritual world.

"Now the natural man receiveth not the things of the Spirit of God: for they are *foolishness* unto him; and *he cannot know them*, because they are *spiritually* judged."—I. COR. II. 14.

Science, the classification of natural things, the study of physical phenomena, and the laws governing them, lead away from the spiritual goal, from the happiness of our immortal soul in the love of Christ, the Son of God.

"For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow."—ECCL. I. 18.

"Be not wise in your own conceits."—ROM. XII. 16.

"For the wisdom of this world is foolishness with God."—I. COR. III. 19.

CONVERSION

Now, as to your views of conversion by suggestion, I would say that it is only another name for a physical phenomenon and is spiritual in essence. We are all more or less susceptible to each other in our spiritual life, but to avoid confusion by a multiplicity of terms for the influence which one mind, or rather spirit, exerts over another, we may for the present accept the name "suggestion."

We feel that we become wrathful when any one in anger suddenly accuses us of anything by mistake,

wrongfully, or even truthfully. We feel kindly toward one who approaches us pleasantly; we experience joy with those who are joyous; we feel sorry and sad with the sorrowful and the despondent, frightened with those in fear, inspired by those who are good, noble, heroic, holy; we desire to emulate all those who are virtuous in any way.

In conversation we often change the subject, when some idea suddenly suggests a thought or event of an altogether different nature from the one considered. We can often control and lead a conversation by suggesting whatever suits our purpose. Environment; the weather, hot, cold, cloudy, rainy, or sunny; the time of the year or season, the scenery; the climate of different countries, will affect our disposition and produce moods of weariness or pleasure by their suggestive influence upon the mind.

Art, music, poetry, and above all else religious faith, sway our beings to the very depths of our souls.

Suggestions for the good of individuals and of mankind, are *inspirations* of God. As you say, however, the suggestion must be accepted by the mind, the soul, and acted upon. The soul must be in communion with God to inspire the ego for good.

TEMPTATION

The *Devil* only suggests or tempts us to do wrong; if we yield we go to Hell. Whether we are attracted more by good or evil depends on the preponderance of auto-suggestion by the spiritual, *πνευματικός*, over the carnal, *φυσικός*, nature of man. We must strive with all our power, both physical and spiritual, to overcome temptation and to live righteously. "Hate the evil, and love the good."—AMOS V. 15.

Ever strive to subdue the evil which is the *D'evil* without the big *D* that stands for Damnation and Death. The world is full of snares and pits; beware lest you stumble and fall from righteousness and the grace of God.

"And bring us not into temptation, but deliver us from the evil one."—MATT. VI. 13.

How good this world would be if every one of us

would try to suggest the good and helpful, and be influenced by inspiration of a like nature!

Miracles are the outward manifestations, the natural effects of supernatural acts. They are but an evidence of the many ways in which the spiritual world utilizes material creation. Even the natural laws are merely spiritual rules of order for executing the divine purpose of God. The supernatural is not only transcendent but antecedent and subsequent to nature.

The Holy Spirit of God utilizes plastic matter, to present ideas in the concrete like the temporal bodies of human beings through which alone we can comprehend life here and its import to the life beyond.

SALVATION

In order that carnal man may be in closer touch with his Creator, God has sent his only begotten Son to serve as medium for man's salvation.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him."—JOHN III. 16, 17.

"Christ Jesus came into the world to save sinners."—I. TIM. I. 15.

Through the atonement of Jesus Christ, the soul of our penitent sinner was saved. He was suddenly *converted* to God, his Creator; his soul *turned to* God. Having erred from the way of the virtuous, lost in the darkness of iniquity, our sinner suddenly found enlightenment on being converted or turned about to ascend the righteous path of life he had descended. It is a miracle to us because it happens as suddenly as rarely.

"Many are called, but few are chosen."—MATT. XXII. 14.

"But we all rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."—ROM. V. 11.

You yourself, good friend, could be converted, did you not persistently by auto- and counter-suggestion of the Devil, prevent religious influence to enter your soul. No wonder your mind regards these conversions as

strange and unfamiliar when you entertain no hospitality towards the belief of the faithful in Christ Jesus.

"How shall we escape if we neglect so great salvation?"—HEB. II. 3.

THE "NEBULAR THEORY"

Well Doctor, you went a long way back in time to reach the nebular world, the matrix of the present universe. It seems to me you had to exercise considerable faith to believe the fancies and fictions of science; for what evidence have you that such was the condition from the beginning; or how can you prove it, if you take nothing on the strength of faith?

We will grant for the sake of argument that at first there was but a collection of vapor and gas in space, which by concentration, according to your law of atomic affinity or the law of gravity, formed globes of gas and suns of fire, whirling in space round about each other, throwing off at a tangent their satellites until some, like the earth, integrated and cooled sufficiently to bear fruit or life. How came this invisible matter or gas into space, or why should it have of a sudden quickened into life only eons of ages ago, instead of millions of times further back in time? Why did it wait so long to make its appearance when time is so immeasurably longer before its birth than since? If atoms were living and vibrating before that time, longing for union with their affinities, why should they have remained quiescent and indifferent in such close proximity for so long?

THE BEGINNING

If the atoms in their molecular existence had all the properties of life, and if the function of these pesky things was a manifestation of the atomic spirit coeval with its matter, why did the potential power of its greatness dawn no earlier on its intelligence to conduct itself properly by corresponding and correlating with its environment? If the environment was at fault and did not quicken them into activity for such an unconscionable time, what was the spark that kindled the conflagration of carbon and oxygen and hydrogen and all the other eighth or more elements that made up the inert family.

Were they perhaps differentiating from the primary, cardinal element, to form variations or possibly secondary, undiscovered compounds which we believe elements? Where did that spark come from and what was the nature of it? Was it potential until it "sparked," and did it evolve itself out of nothing? Whence comes the atom and its coeval spirit? *Ex nihilo aliquid fit?*

Ah, my good friend, even if according to the hypothesis of evolution, matter integrated from indefinite, coherent homogeneity to definite, coherent heterogeneity with a concomitant dissipation of motion and continuous differentiation to the present time, and our minds were satisfied with having fully accounted for all phenomena from the nebula to the cosmos, we would, nevertheless, have to admit that the theory does not account for the creation of something out of nothing, nor for the First Cause which started the sequence of cause and effect.

The First Cause is *Omnipotent God*, who alone is Eternal, though our mortal mind is unable to grasp the idea of eternity. He created the world out of *nothing*, for he is *Almighty*. Exactly as Genesis teaches, created He heaven and earth in the beginning.

GOD'S WISDOM

"With God all things are possible."—MATT. XIX. 26.

The peculiar and orderly behavior of the elements by which they and their infinite combinations always act in the same way under like circumstances, so that we are able to count upon the recurrence with certainty, and formulate the laws of nature which govern the phenomena of the physical world, was ordained by God. Close observation and experimentation have given us a more extended knowledge of nature than we have of the spiritual world. Invariable effects produced by known conditions, may reveal laws still undiscovered, and perhaps more important than those of gravity, the conservation of force, and the indestructibility of matter. Yes, such laws may yet enable us to understand mentally what we can only feel at present.

"But if any of you lacketh wisdom, let him ask of God."—JAMES I. 5.

God's creation was preordained by his wisdom which passeth all understanding and is in perfect harmony with

the spiritual world and the teaching and revelation of the Holy Scriptures. Although in harmony, these two realms are separate and distinct.

"But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy."—JAMES III. 17.

GOD'S LAWS

When God created the world, he endowed all things with their respective properties, their physical and spiritual nature. He created the atoms with those attributes by which they exist only in molecules of the same or of divers elements in the organic and inorganic compounds of nature. Thus God's power operates automatically through the laws of nature in producing by the aggregation of atoms the most complex and highly organized body of man.

While some claim that there is an impassable abyss between the inanimate and animate kingdoms, and that physical organized life only starts with protoplasm or organized tissue, yet the transition of the inorganic to the organic may possibly be discovered to consist in gradual steps, as you maintain.

Science has made immense strides this last century and has taught us how very little we really know of the laws of matter and energy; how little of the whole of nature we have as yet explored. If, therefore, there is a law of evolution that determines differentiation from the simplest to the most complex, it will be found to agree perfectly with the spiritual teaching of the Bible. It may be interesting in this connection to mention that science agrees with the Scriptures in that lower forms of life are succeeded by higher ones.

After the creation of the inorganic kingdom of air, water, and earth, God had the earth bring forth grass, herbs, and fruit-trees. Then he had the waters "bring forth abundantly the moving creatures that hath life, and let fowl fly above the earth in the open firmament of heaven." In addition he had the earth produce "the living creature after its kind, cattle, and creeping thing and beast of the earth," but last of all, man. Your science of zoölogy and theory of evolution, have been pla-

giarized from the divine Genesis. Wherever they deviate from the revealed plan of creation they will be found, on more exhaustive study, to be purely and simply wrong.

CONSTRUCTION UNITS

I have followed your description of the living atom through all its organic and inorganic molecular growth, through all its complex changes and correspondence to environment; I have considered the great variety of things and creatures which God constructed from a few elements and principles, and believe there is no greater miracle recorded even in the Bible.

Yes, every work is marvelous and there is no work of God that we really comprehend. About thirty letters or forty primary sounds on the average in the various languages, enable nations to write and speak, give expression to their thoughts in about 300 or more languages. Besides, these languages with all their many dialects, are continually changing and being adapted to new needs and environments. Some of them become dead languages and others come into being. It is said that the English language consists of about 100,000 words, and that Shakespeare in his great works made use of only 15,000 different words to express, perhaps, every thought and emotion of man. In ordinary conversation only 3,000 to 4,000 are estimated to be used, and among the uneducated 600 to 800 suffice to communicate their wants.

Letters combined in names of one to four or more syllables give nearly as many specific names as there are individuals and things.

With the graduated series of tones, from the key-tone to its octave, repeated any number of times, a never ending number of melodies and compositions are possible. The musical scale contains, as it were, the latent power of giving birth to inexhaustible combinations when arranged by the discerning ear.

Thus it is with the tones of color; starting with the primary, red, yellow, and blue, proper combinations yield the secondary and tertiary ones, and so on in endless variety. Then, too, each color, shade, and tint, determines its complement, and if it were not for the material

difference of the pigments, the combination of them all would yield white instead of gray, by reflecting every color, just as white light when refracted by passing through a prism owing to different wave lengths of its component seven colors, can by focusing have the dispersed rays again united into white light.

These few examples of complexity brought about by the operation of a comparatively small number of cardinal principles, ought suffice for the conversion of the most obdurate skeptic.

The orderly and purposeful grouping of the cells in organs, giving up some of their primary functions, to devote themselves chiefly to some special work, like the division of labor in a community serving common interests, is another proof of the far-reaching Providence of God.

I agree with you, of course, in the matter of spontaneous generation, but differ from you in that I know God started the world a rolling by his will as expressed in his laws, and thus he created, of course, the first life. Whether the force of the impulse is great enough to keep the spheres forever in motion regardless of all obstacles, friction and inertia, depends on the Creator's WILL which is the law of the universe.

EMBRYONIC POTENTIALITY

As God created man last, it is quite possible that the human embryo goes through a series of changes corresponding to the lower types of life. The Bible merely states the fact; it was not only unnecessary to describe the process, but it would have also been unintelligible and useless because all that entered in this vast work could not have been imparted to us, laboring as we do under intellectual limitations.

Why should it seem any more unnatural to you for a soul to be latent and potential at the birth of a child until it is a few years old, or rather until it can distinguish its ego, when you believe that hereditary traits lie latent in the germ-cell that will only manifest themselves completely on reaching adult life.

The environment as well as the inherited condition is necessary to bring forth the latent physical peculiari-

ties and mental characteristics. Thus it is with the soul, the spiritual nature of man; only at birth "with the breath of life, man becomes a living soul."

THE SOUL'S LABORATORY

The soul has to become acquainted with its new surroundings. It has to learn the use of the physical members and practice with the organs of sense before it can make use of the mental switch-board and get into communication with other souls and with God. This naturally is a slow process and goes on by degrees, requiring incessant efforts both voluntary and involuntary.

Should one or more legs be defective, the child may not learn to walk at all; if there is a lack of brain tissue or the central organ is otherwise at fault, the soul will be unable to correspond with its environment.

These are insurmountable physical obstacles and prevent the soul to adapt itself to, or correlate with surrounding conditions. The spirit is unable to work out its salvation with an imperfect mechanism or body.

During a vivid dream, delirium, or insanity, the intellectual faculty is not functioning properly for various reasons; sometimes for lack of blood or its poor quality, it cannot supply new strength to the exhausted brain-cells, or a surplus may cause excitement and mania.

God made the human organism merely to serve as a habitation for the soul, it must of course be normal to be serviceable.

A modern residence with all its complicated improvements for convenience and comfort, is certainly of greater utility to the occupant than a dark prison cell within thick stone walls.

The switch-board in a telephone station may be in perfect working order, but conveys messages only when the operator touches the button to establish correlation for mind with mind. Should, however, something go wrong somewhere in the circuit, as a wire cut or disconnected, thereby inhibiting the message, then the operator like the soul trammelled by physical obstacles, will be unable to correspond.

Experience teaches the soul gradually to use the body with more proficiency. Consciousness begins to

dawn as a dim awakening from the sub-liminal through the sub-conscious state into the wide-awake ego. The soul now distinguishes its own habitation from other "temples" and by exerting its will to live, works out its own salvation.

UNFAVORABLE CONDITIONS

The cerebral organ is perfect anatomically in physical death, but does not work, because the soul has departed. We cannot tell where, at what particular spot of the anatomy the soul dwelled, but we know it was within the body it vitalized. You, yourself, confess that even the faculties of the mind have not been located.

You once told me of a skull you saw in the Medical Museum of your Alma Mater, Harvard, still having the crowbar firmly imbedded in the bones, and known as Harlowe's celebrated crowbar case.

"Some thirty-six (now forty-six) years ago by a premature explosion of gunpowder, an iron bar three and a half feet long, one and a quarter inches in diameter, and weighing thirteen and a quarter pounds, was shot completely through a man's head and perforated his brain. This man walked up a flight of stairs after the accident, and gave his account of how it happened. Although his life was naturally despaired of for some time, he developed no paralysis, nor did marked impairment of his intellectual faculties follow convalescence. Twelve years elapsed before his death; during which time he worked as a laborer on a farm."—Dr. Ranney on Nervous Diseases, 1889.

Bullets have been shot through the brain without causing loss of motion, sensation, or intellectual power. In some cases they have remained for months, producing no ill effects.

Protrusion of traumatic cerebral hernia has been lopped off without noticing any mental deficiency on recovery.

You also mentioned a boy you saw in the Institute for Feeble-Minded Children in East Boston or Chelsea, I believe you said, who, although unable to care for himself, could on being given the day of the month and the year of any event, instantly tell what day of the week it happened. In this case the brain was as a whole smaller

or coarser in structure, had less gray matter, or fewer convolutions, or was less active in function, but nevertheless performed that one mental process exceptionally well.

SURMOUNTABLE CONDITIONS

In all these cases the brain-organ was much impaired, but the ego was nevertheless self-conscious and capable of reasoning, showing that the extent of an injury or defect, is not invariably a measure of the soul's power to manifest itself as a rational being.

While such examples are unusual and exceptional, yet one single case suffices to prove that the soul or intellect does not reside in any circumscribed area of the body. The brain may have special parts for special functions, yet one part can act vicariously for another, so that the soul can communicate under certain conditions even through a defective organ.

There are some who have had vivid dreams on a subject repeatedly, at intervals of a few days, intimating or foretelling the hour, sometimes the minute, of a beloved relative's death. Others have experienced premonition, foreboding, presentiment of some evil or distress about to happen; an apprehension, an antecedent impression of a coming event. These experiences are not so infrequent as to be considered coincidents, but rather demonstrate the spirit's endeavor to overcome its physical limitations.

In the same category may be placed all other psychical phenomena now the subject of study by the Society of Psychical Research. Even ghosts and spirits are not altogether creations of superstitious minds; in all probability they have some foundation in truth.

It is not at all likely that mankind should have been deluded in believing these spiritual phenomena from time immemorial.

Lincoln said one time that you can fool all men part of the time, some men all the time, but that you cannot fool all men all the time.

AUTHENTICITY

The Bible tells of God appearing to man repeatedly in form or voice. Do you think that the people living at

the time of the miracles, were less intelligent and less honest than those of other times? Could such marvels be credited for ages only to be denied now because science cannot account for them?

"Have you understood all these things?"—MATT.

XIII. 51.

"There is *none* that understandeth."—ROM. III. 11.

Suicide is due to the evils of carnal life, to sin. The physical or carnal must be controlled and subjugated by the spiritual, even though it entail sacrifice and mortification of the flesh.

"And if thy right eye offend thee, pluck it out, and cast it from thee: * * * and if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that *one* of thy members should perish, and not that the *whole body* should be cast into hell."—MATT. V. 29, 30.

It is the carnal eye, the lustful, sinning eye and hand or member, not the organs *per se* that offend. The sinful function should be plucked out or cast off when it "causeth thee to stumble." The organs free of these errors are needed in their normal condition by the soul to live the righteous life.

"If any man love the world, the love of the Father is not in him."—I. JOHN II. 15.

Homologues of structure and analogues of function apply merely to the varieties of organic life and not to any thing spiritual. Our material mind is confined to the terrestrial sphere, and is not cognizant of any correlation with the spiritual order of things.

The law of compensation is the spiritual provision for the good of man who was created in the image of God.

"Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and every living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it *shall* be for meat."—GEN. I. 28, 29.

Metabolism, regeneration of parts, and great fertility by geometrical progression among the lower forms of animal life, is a necessity assuring the survival of all manner of created things that serve either directly or indirectly as food to man, for whose sole benefit they were created.

These subordinate creatures are merely the anabolic processes to effectively sustain the crowning glory of God's creation in man. The sole end and object of man, as the highest type of being conforming to God, is to serve as a habitat for the human soul. By keeping this object in mind you will have no difficulty in understanding why there is no soul in any other creature but man.

Heredity of carnal traits is undoubtedly true, as the Bible says, the sins of the parent shall be visited upon the third and fourth generation. Defects of cerebral development and unwholesome environment, are the result of sin and are transmitted by heredity as criminal traits. "Whatsoever a man soweth, that shall he also reap."—GAL. VI. 7.

Consanguinity of the carnal body is one thing, that of the soul another. We are all related to one another according to your genealogy and partake more or less closely of the peculiar characteristics of the flesh with all it is heir to. The soul, however, is entirely *sui generis*, and while it works by means of the body in this life, its relation in the spiritual world is only with God. We have spiritual affinity for all other souls only through our beloved departed and the love of our Saviour Jesus Christ.

"I have yet many things to say unto you, but ye cannot hear them now."—JOHN XVI. 12.

In every walk of life, we have to qualify ourselves in order to assume responsibilities, or execute our allotted tasks, not only without blame but with the greatest possible skill as well. Some duties are voluntarily undertaken, others devolve upon us by force of circumstances.

The sacrifice and devotion of our parents from early infancy to the time when we can shift for ourselves, are accepted as a matter of course without realizing the enormity of the task involved, the constant care and in-

cessant toil of the parents, the patient vigilance by night and day in case of sickness.

SPIRITUAL RESPONSIBILITY

To rear a child in good health, to see that its limbs and body may grow properly, that it is well fed with suitable and nourishing food, that it has plenty of sunshine and air, sufficient protection in clothing and shelter, and that by judicious physical and mental exercise it may be fitted for its life's work, requires the most careful supervision. That the child may be well-bred, the amenities of life must not be ignored, music, poetry, art, and literature, have to be considered; yet all this is not a circumstance in comparison with the responsibility of the parents in the care of the child's spiritual life, its religious and moral training: for morality without religion is like a shell without its kernel.

Those that lack religious education, are spiritual orphans who know not the Almighty Father, his grace, peace, charity, and love. They are ignorant of the hope and happiness of an unworldly, God-fearing life on earth and the joy of the promised land.

"God is our refuge and strength."—PS. XLVI. I.

Our conduct towards others, the love for our neighbors as taught by the Bible, makes us unselfish. Christ who as the Son of God was sent to help us in the struggle against sin and to reveal the divine light of God's truth, taught us to love our enemies as we do our friends, for all are our brethren.

Religion instills piety and filial gratitude, to honor father and mother, so that in some small measure we may be privileged to tenderly care for, protect, and nurse them in turn when in the decline of their physical and mental strength they become helpless and feeble, trusting with implicit faith in our affection, confirmed by the bond of our Fatherly love in heaven as revealed to us by his only begotten Son Jesus Christ, our Lord.

"Siento un gran consuelo, una gran tranquilidad en mi conciencia, y doy por ello las más fervientes gracias á Dios, cuando advierto y noto que la fuerza de la sangre, el vínculo de la naturaleza, ese misterioso lazo que nos une, me lleva sin ninguna consideracion de deber, á amar

á mi padre y á reverenciarle. Sería horrible no amarle así, y esforzarse por amarle para cumplir con un MANDAMIENTO DIVINO.—*Pépita Jiménez, por Don Juan Valera.*

No sister, brother, aunt, or uncle, no helpless old man or woman, no cripple or invalid, will be left without love and help, when we all inherit the love of Jesus.

"For apart from me you can do nothing."—JOHN XV. 5.

REGENERATION

Of what use is all your science to attain to that faith and peace with which we, born again of Jesus, look into the future and accept without question the fate decreed for us here on earth.

"Now faith is the assurance of things hoped for, the proving of things not seen."—HEB. XI. 1.

"Without faith it is impossible to please God."—HEB. XI. 6.

While "many are called and few are chosen," everyone has received the faculties to comprehend if he will and to strive if he will for the righteousness that dwelleth in the Holy, and to be "begotten," if he will, "of God."—I. JOHN V. 18; I. PETER I. 3.

"Put on the new man, which is being *renewed* unto knowledge after the image of him that created him."—COL. III. 10.

Spiritual life is the flower and the fruit of the physical, well lived. There are some bodies, alas, that die without blossoming and bearing fruit; all the toil of the gardener was in vain. There was perhaps plenty of food, air, moisture, sunshine, and soil; the growth was luxuriant, but it came to no head, it did not ripen into a spiritual rose of love.

You cannot bring forth spiritual fruit, "until Christ be formed in you."—GAL. IV. 19.

"Wherefore if any man is in Christ, he is a new creature."—II. COR. V. 17; II. COR. III. 18; ROM. VIII. 29.

SOUL AND SPIRIT

Soul or spirit, it makes no difference which word you use, for they are both but the mortal names of an ideal conception, differing with every language. The words do not even represent anything palpable or visible

any more than gravity or electricity, but the things they represent produce powerful and profound effects on all matter, animate or inanimate, and can be calculated.

The body casts a shadow only when there is light, and this is perceptible only to those who have eyes that *see*. However perfect our perception, it is inevitably and eternally blurred by our carnal nature giving rise to confusion of terms not due to any quality of the concept.

Even the saints were not free from such carnal obstacles affecting the purity of their inspired utterances in the Holy Writ. Besides, they had to use the vernacular of the times to be understood as clearly as possible in interpreting spiritual life for temporal comprehension.

The words, soul and spirit, overlap each other, expressing different views of the same idea, and depend for their signification more on the personal attitude of the writer's mind, for one may make use of "soul" another of "spirit" under the same circumstances.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—GEN. II. 7.

God's holy spirit or breath, was breathed into man, who then became a living soul. It is my opinion that we call the soul, spirit, when we think of its source, and soul, when we consider its connection with the body, and either the soul or spirit, when the soul is disembodied or freed from its earthy trammels.

Since the soul resides in a carnal body we often speak of it as if possessed of the qualities of the body, for our imperfect intellect cannot discriminate one from the other in the complex activities of life.

You are right, I believe, in saying that the Bible teaches the immortality of the soul to be conditional upon its salvation by Jesus Christ. If the soul had unconditional life in the hereafter, Christ would not have been sent to redeem man's soul from death and the devil. Death is to life, as hell is to heaven.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—MARK XVI. 16.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."—I. JOHN V. 12.

THE HEREAFTER

Before you can inherit immortality, you have to qualify, you have to be saved. The hereafter is, as it were, the habitat of the soul after leaving the material temple; it is to live in the infinity of God's love.

"Then shall the dust return to the earth as it was: and the spirit it shall return unto God who gave it."—ECCL. XII. 7.

Here on earth we may feel comfortable and the mind may be satiated with physical pleasures, and yet the soul may starve and yearn for its spiritual pasture where the lamb may follow the shepherd into the fold.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."—PS. XLII. 1.

All good things of earth that we possess, a loving wife, dutiful children, power, wealth, fame, do not satisfy, we long for the Love of our Father who is in heaven to guide us and to guard us from evil, and finally when the time arrives to leave our earthly treasures, to receive us in the bosom of his heavenly family.

"For we brought nothing into the world, for neither can we carry anything out."—I TIM. VI. 7.

We are frightened at the thought that death should end it all; that all experience and the continual struggle in the world, should have no other purpose than to continue the type of man and matter. Some of us may have sacrificed the greater part of this life in preparing for some good and noble work, but have advanced little beyond the A B C of it, when we are abruptly cut off—*quid nunc?*

The Christian knows that "He that believeth on the Son hath eternal life."—JOHN III. 36.

My heart is filled to overflowing with gratitude to our Lord that this life on earth is not a vain and terrible dream to be followed by no awakening; but that on being born again, we shall see the Kingdom of Heaven.

CONDITIONS FOR SALVATION

What then must we do to believe on the Son and be saved? Is it enough to do good, to be charitable, and lead a moral life? No, "By grace are ye saved through

faith; and that not of yourself; it is the gift of God: not of works, lest any man should boast.”—EPH. II. 9.

How then, shall we obtain that grace through faith, to be saved?

“Except a man *be born* of water and the Spirit, he cannot enter the Kingdom of God.”—JOHN III. 5.

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”—MARK XVI. 16.

Man must be born again; born but once we live to die, but born again we die to live. What an inestimable beatitude, what a sublime revelation! He who wishes to be born again, has merely to follow the steps revealed so clearly in the Holy Writ.

We must not only believe on the Son, but we must also be baptized, if we wish to be saved.

“This is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.”—JOHN XVII. 3.

Not once but repeatedly are we instructed that there is eternal life, and explicit directions of how to attain it can be found by anyone who reads the Bible.

Take this to heart, you scientists and philosophers who prate about the unknowable. The soul must be born again into a new world; the spiritual heaven. Man must give up the pleasures of this carnal world which is trespass and sin “for the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.”—ROM. VI. 23.

SPIRITUAL DEATH

“For to be carnally minded is death.”—ROM. VIII. 6.

“But she that liveth in pleasure is dead while she liveth.”—I TIM. V. 6. “Thou hast a name to live but art dead.”—REV. III. I.

Thus it is clear that he who sins, is spiritually dead, he cannot live without regeneration.

We are warned and entreated to leave the evil past and to turn to the good in the future.

“Mortify therefore your members which are upon the earth.”—COL. III. 5.

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”—MAT. XI. 28.

"But as many as received him, to them gave he the right to become children of God."—JOHN I. 12.

God helps us to secure salvation.

"1. And you did he quicken, when ye were dead through your trespasses and sins. 4. But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespass, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus."—EPH. II. 1, 4.

The spirit pervades every man and every man has a soul, but how many, alas, know it not. Though Christ's love passeth understanding, yet there are some that have never felt it, because they wilfully shut out the very love that is seeking them.

"Know ye not that your bodies are members of Christ?"—I. COR. VI. 15.

When you have complied with all the conditions of your salvation,—

"At that day ye shall know that I am in my Father, and ye in me, and I in you."—JOHN XIV. 20, idem 23, "and we will come unto him, and make our abode with him."

"I am the vine, ye are the branches."—JOHN XV. 4.

"I have been crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—GAL. II. 20.

COMMUNION

"Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him."—JOHN VI. 53.

I do not mean to disparage the study of the structure of man as a physical organism; far be it from me, knowing as I do that man was the creation of God for a particular purpose, the crowning glory of all his work, the temple of the Holy Spirit. Intellect and body would be a mere automaton, if it were not for the subtile spirit which dwells therein using the brain and body for thought and deed.

"For apart from me ye can do nothing."—JOHN xv. 5.

"How shall we escape, if we neglect so great salvation?"—HEB. II. 3.

GOD, SOUL'S AFFINITY

Religion teaches us a spiritual morality infinitely superior to any ethics atheists and philosophers can devise. They may teach you decorum, a highly proper conduct of life, due regard for the rights of others, but it is only utilitarian; no divine love can permeate such a life.

The greatest calamity would befall humanity, should it ever experiment with a moral code apart from religion.

Religion, the worship of God, the belief in a life hereafter, is characteristic of man only. No other creature, however much like man in structure and intelligence, has the faintest conception of God. The soul, God breathed into man only, whom he had made after his own likeness. No other creature is possessed of a soul, and hence cannot recognize and worship God.

Alas, not even man in his ignorance and sin can know his Creator; no, not until he be born again, until his soul has quickened into life, and has received the love of Jesus, "until Christ be formed in him."—GAL. IV. 19.

The soul has its affinity in the love of the Father, the Son, and the Holy Spirit. The soul yearns to return whence it came, to its Maker in Heaven, and this spiritual and mutual relation forms the subject of religion.

CHAPTER IV

Religion and Ethics—Dr. Fact

My dear Reverend Faith:

Since I have no faith in your premises, I, of course, cannot agree with your conclusions, nor modify my own views in any particular.

You, my good friend, like all other orthodox Christians, believe that morals without religion would be like a ship without a rudder.

Does religion really make man moral *par excellence*; can there be no high standard of morals without religion?

Let us consider religion. When man first began to reflect and to recognize the relation of things in nature, the succession of events, cause and effect, when by means of his ego he could consciously realize himself and his relative position in his organic and inorganic environment, he believed all things with which he was unfamiliar, endowed with some mysterious power.

His own qualities and powers magnified, he attributed even to inanimate objects, as to some curious rock, or a clear brook, a giant tree, or anything else that struck his fancy with awe.

As his religious evolution kept pace, though unequally, with the growth of his knowledge of things, the supposed source of good and evil kept ever retreating before his progress. Thus in turn the elements of nature, the conspicuous planets, and the sun, have been worshipped as deities.

As the child learns by degrees that the world is not limited by its immediate surroundings alone, perceptible to its senses, but that there are objects and forces in places beyond the reach of its personal knowledge,

known only by hearsay from those of wider and riper experience; so mankind has learned by degrees to eliminate the mysterious, to become less superstitious, to look for sources of force and matter far beyond, to space invisible and unreachable, except by reason, observation, and science.

Like the child that wishes to appropriate everything within sight, and esteems the things it has not, more precious than those in its possession; thus in the childhood of man, as soon as man's hunger and thirst were appeased, his family sheltered from the storms, and all other physical necessities satisfied, he began in his leisure to yearn for other fields of knowledge.

Still adhering to the idea of a place in space, mortal man believed that the immortal Gods dwelled somewhere above or below and meddled with his affairs for their amusement.

His imagination having endowed them with human attributes, he thinks he can propitiate them for good or evil by tempting sacrifices. He caters to their senses and sensuality, to their emotions, and may be to their reason; for he believes them to have all these human characteristics, magnified and glorified.

Fear inspiring idols and dreaded gods, man believed capable of injuring or benefiting him. He believed that he could induce them by bribes or rather sacred offerings, to refrain or to bestow whatever asked or prayed for. It was an unmistakable relation of *quid pro quo*, one thing for another; perhaps the earliest implied contract to secure personal rights. He prayed for their aid in the chase and the battle, or to gratify any other wish or want.

Thus man from the very birth of his ego, has egotistically believed that all circumambient creation is but to administer to his needs and pleasures.

The very first religious emotions and inspirations of fear and hope, as well as all motives of man, had for their object the promotion of selfish interest which, however, I admit are absolutely essential not only for his welfare but also for his survival.

Not satisfied with his share of life among similarly though less favorably endowed creatures, he assumed

that though the body perish his ego persists indefinitely; for are there not the inorganic things round about that apparently continue in *statu quo ante*!

If deities have the power to bestow during his life, he reasoned, why should he not expect some special favor, some reward perhaps for piety, after his death. For his enemy he expected, of course, some punishment in the next world. Do we not find the same phases throughout all the later monotheistic beliefs?

THE GREATEST PROMISE

The most successful religion is the one that makes the greatest promises of reward and of eternal life; a creed that best gratifies man's selfish greed. The Christian religion κατ' ἐξοχήν, does this more perfectly than any other belief; for the soul instead of being lost in a world-soul or Nirvana, retains its idiosyncrasy, its individuality eternally and independently after the physical body has perished. For the good; for those who live a life of self-denial and who resist evil, there is a heaven promised with such great and inestimable joys of eternal life, that the worldly sacrifices seem but a trifle in comparison.

THE BEST BARGAIN

The most selfish, fastidious schemer, speculator, or gambler, could not possibly be dissatisfied with such a bargain whereby he would get the advantage over God himself. Then too he may be doubly happy; for as another inducement to be saved, is the satisfaction that those of his enemies who did him injury, and all those who follow their own pleasure regardless of right or wrong, and even those who live the most exemplary life of righteousness will certainly be damned to swelter and burn in hell for neglecting the terms of such a profitable covenant, unless they do likewise in complying with the conditions prescribed for salvation.

His faith reasons: Jesus died that all sinners who believe in him and are baptized, may be saved for eternal life. I was a sinner and believed in Jesus and was baptized; therefore I was saved to life eternal. What can be more logical than this?

SELFISHNESS

The motive of man to be religious is utilitarian. The object is to obtain the greatest happiness for himself; to save his own soul at any cost. It is a necessary and therefore a moral selfishness to secure the greatest advantage for his ego, his alter ego or family, and his hyper-ego or mankind.

This self-interest to secure the *summum bonum*, is a common motive of both religious morality and of philosophical ethics. There is no necessary bond between religion and morals; either has existed without the other and does so to-day to a significant degree, as will be shown later.

A man who yields to gratify his intemperate desire for drink at the expense of his health and the welfare of his family, is inadequately selfish, because he does not include all his interests for reaping the greatest gain. He merely gratifies his immediate self, putting aside and disregarding his greater self of the future which would redound to his happiness by promoting that of all.

As this happiness is only possible when his own end does not conflict with that of others, he has to make concessions until his own gain corresponds to that of all.

Selfishness or self-love is thus not only his interest in his own individual, his ego; but also in his alter ego or family, and his hyper-ego or fellow-man without whom he could not have come into being. His own interests are identical with those of mankind. It is because we are not always aware of it, or cannot estimate well enough the ultimate good, that we err in electing often the immediate pleasure for the remoter welfare.

MORALITY

If it be our duty to self, family, country, and mankind, to secure the greatest possible happiness, then it is also our duty to be selfish enough that nothing however remote may escape serving our interests. This may require at times the sacrifice of the lesser self, for saving the greater self which is each one's interest in the prosperity of mankind. Such conduct constitutes morality and is coeval with the human race, and while forming part of religion, exists independently at all times.

Kant says: "Conduct yourself in such a manner, that the maxim of your behavior is suitable to be a general law."

Schoppenhauer asks: "What law has the qualification of being general?" "*Das, welches Allen und Jeden die in der Welt grösst-möglichste Wohlfahrt giebt.*"—That which gives to all and each one in the world, the greatest possible welfare.

Why? "*Weil jeder Einzelner seine Wohlfahrt will.*"—Because every one desires his own well-being. He further says that law is necessary; that each one needs the law as a protection against others whose welfare might collide with his own. All obey, since obedience is necessary for their own happiness, welfare, and prosperity. The same, results from humanitarian love in one case, and in another from the sum total of every one's self-love.

It seems to me to depend entirely on how much we include in selfishness; whether it is merely love for the individual self, or for the GREATER SELF, MAN AS A WHOLE.

Law protects the individual in his rights, and restrains him from doing wrong. If each one were cognizant of his greatest interest, morals would be so perfect that law would be superfluous. But, alas, ethics plus religion has not brought us any nearer this Utopia. Man will have to be EDUCATED many more centuries before he can overcome MORAL SHORT-SIGHTEDNESS.

UTILITY

"An action good or bad, depends solely on whether it adds to or subtracts from the happiness of the individual or race, and we must learn whether it tends to cause pleasure or pain in the only way we can learn anything, that is, by experience. Utility should be man's sole guide in politics as well as morals. Not what were the so-called rights of this or that person or class, but what was best for the whole people."—David Hume.

"Actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. Pleasure and freedom from pain are the only things desirable as ends. A habit, or custom, an act, a law, an institution, is not useful because it is good

or just, but good or just because it is useful to the individual or the race.”—John Stewart Mills.

Morals differ according to the end in view, whether the object is the happiness of the individual soul or the hyper-ego, the nation, or mankind. The environments, of course, determine some of the differences in the moral aspect of deportment. The conditions of climate and country, the seasons, etc., often necessitate differences. The utility of this or that act as best fitted to promote the greatest good under the circumstances, determines its moral worth.

Ethics as incorporated and taught by religion, differs in many respects with each religion.

MARRIAGE

The Christians consider polygamy immoral; the Mohammedans, on the contrary, though equally or even more religious, and who are at the same time total abstainers from alcoholic beverages because of their religion, believe polygamy a highly moral institution.

Polyandry is practiced in Tibet and many other places all over the world. In Ladakh, Tibet, polygyny exists side by side with polyandry.

According to the Old Testament, DEUT. XXV. 5-11, polyandry was ethical, and polygamy was sanctioned by God. David had two wives, I SAM. XXV. 43; Rehoboam had eighteen and three score concubines, II CHRON. XI. 21; Abijah had fourteen wives, II CHRON. XIII. 21; Solomon had 700 of them, besides 300 concubines, I KINGS XI. 3.

The New Testament favors monogamy in MATT. XIX. 9; MARK X. 2-13; LUKE XVI. 18; I. COR. VII. 10-17.

CELIBACY

Christ, himself a celibate, seemed to intimate that celibacy and asceticism were necessary for anyone to become his disciple according to LUKE XIV. 26; XVIII. 29.

Paul thought likewise when he said, “Marriage is a low estate; it is well to marry but better not to marry.”—I COR. VII. 38, 7-9.

Few of his converts were willing to hate their wives and follow him. For this reason, perhaps, they compromised in adopting the happy medium between polygamy

sanctioned by the Father and celibacy lived by the Son, making monogamous marriage the moral status. It was a wise decision, for that moral maxim was of the greatest utility under the circumstances. Polygamy no doubt would have distracted them from their cult, and incidentally lost for them the promised land of the heavenly kingdom. On the other hand, it could hardly be expected that all should be celibates, for that would have entailed the extinction of Christendom. Celibacy was complied with vicariously, however, by setting aside a class of especially devout disciples for that purpose. The apostles, the priests, and the monks, who alone follow Christ's teaching of self-abnegation, and atone for the sinful remissness of the flock, were constituted the hierarchy of Christendom.

MONOGAMY

Under existing conditions this vicarious self-denial is surely of the greatest utility to the individuals composing Christendom.

It is questionable whether even monogamy is at all times for the greatest good of mankind if we admit that we live to transmit this life-trust from generation to generation and that we are expected to be fruitful and multiply.

How many good Christians through ignorance of human physiology, are guilty of propagating debility or causing the death of offsprings when they have conjugal relations during the period of gestation and of lactation.

This kind of selfishness is so small that immediate wants are satisfied, instead of being deferred for the greater satisfaction of a happy family and a strong people. Yet this "morality" is particularly Christian because of monogamy.

POLYGAMY

Physiology proves that under NORMAL conditions, polygamy is the NATURAL and consequently the most ETHICAL status; for while the mother should be held in sacred passivity during those periods of pregnancy and nursing, other wives are potent.

In depopulation of a country from pestilence or war, a greater progeny would be assured to posterity, and at all times one of better health and greater strength.

In our artificial life, many arbitrary or rather utilitarian rules, customs, and laws, grow up to meet the necessities of new conditions.

With all our religious ingenuity, we cannot entirely circumvent a natural law, for even our Christian marriages are often only monogamous in name, and are frequently only a concubinage devoid of a moral motive for establishing a family however small.

Not seldom devout, religious women who appear to be patterns of morality, seem to have no compunction of preventing conception in any way possible; and in case prevention was ineffective, consult a physician to be delivered from their supposed dilemma. They do not seem to be aware that life begins with conception; and for a fee they expect a doctor to become *particeps criminis* in a pitiful murder of an unsuspecting, helpless being of their own flesh and blood. In most cases it is probably urged and sanctioned by the husband. Fortunately, most married women, I believe, relent when they learn the full import of the horror and danger.

INFANTICIDE

Woe to the doctor whose sympathy is so worked upon that he fails to consider LIFE and CONSEQUENCES and yields to the appeals for help, may be to cover sin or prevent disgrace; who fails to think of his own moral entity and the possible immediate dangers to the unfortunate woman or the chronic troubles that may follow to prevent her ever bearing fruit to full term.

Cases have been reported where the financial circumstances of the patient precluded all idea of a mercenary motive, and in most cases it is hardly worthy of credence that the small fee involved could be regarded as motive. The LACK of a strong, unemotional character that can hold in check his sympathy and enable him to refuse, is probably the cause of the crime in most instances.

Strange as it may seem, infanticide is sanctioned by morality and religion with some tribes.

The commandment, "Thou shalt do no murder" was disregarded even by the maker of the law, by the God of the Christians, the Father of Jesus. Not only did he

slay, GEN. VI. 13; VII. 4; LEV. XXVI. 38; JOSH. XI. 14; JER. XVIII. 19-23; LAMEN. II. 21; but he slew innocent infants, sucklings, and children who had done no wrong to deserve capital punishment, GEN. XXXVIII. 7; EX. XII. 29; I. SAM. XV. 3; II. KINGS II. 24.

Is it morality, religion, or Christianity? Other evils of our pseudo monogamy in times of peace are the sacrifice of so many good women on the unnatural shrine of celibacy, and on the other hand, the families reared under other names and roofs of some *patresfamiliaum* who are more rich than wise, if not less moral; and last of all the so-called social evil, the unnatural outcome of defying a natural law, a necessary evil of expediency and utility for the good of all under present conditions, increasing in the same ratio with the numbers of immoral marriages not desired for family or home, but frequently conducted on the plan of successful and "successive polygamy," or succeeding divorces.

DIVORCE

Divorce is another necessary evil, due to *monogamy* for *ougeny*, no children, not for *oligo-* or *polygeny*, few or many children, if sportively these words may be coined for temporary use suggested by "eugenics." The moral value of divorce also fluctuates with the different nations of Christendom.

A married man or woman may go to another state or country and obtain a divorce which would be invalid in his own. He may marry again in a third state a woman divorced on grounds not recognized by the other two states, so that the husband would be a bigamist in his own state, a bachelor in the second state, and a benedict in the third. His first wife would continue in that status at home, but would be considered divorced in the second and third states. The second wife of the third state would be guilty of bigamy in the first state, also in the second, because according to the law of the second state she is still married to her first husband; in the last state she would be the wife of her second choice. A single woman in the place of the divorcee would still be a *femme sole* in the first state, but would make her husband a bigamist.

Thus a man may be a monogamist and polygamist

and a celibate at the same time. His relation to the second wife in the second state where her grounds upon which she obtained the divorce are not recognized, would be that of polyandry. He would be a moral man legally married in one place and a criminal in another all at the same time.

Thus Christian marriage laws are really the cause of much **ILLEGAL** and **IMMORAL POLYGAMY**, whereas the polygamy approved as **MORAL** by the Mohammedan religion has none of the evils associated with monogamy.

This explains the variability of moral maxims and their dependence on utility under divers conditions of environment.

DECALOGUE

Prof. Nathaniel Schmidt of Cornell says of the moral law of the Bible as given in the decalogue: "It is perfectly obvious that a man may keep the commandments and yet be far from living a moral life, and that he may break a number of them and yet be a truly moral man. It may be a very high moral ideal that leads a man to refuse to worship a jealous tribal deity, to use his brush or chisel to make images of things in heaven and on earth, to reject superstitions concerning the magic value of names, to regard no day as more sacred than another, to honor father and mother with a better motive than that of prolonging his own existence in the land, and to decline to recognize a man's property rights in his wives and slaves."—Address delivered before the Chicago Ethical Society.

Lord Rosebery in an address at a meeting of the Society of Comparative Legislation, said that the laws failed to make morals, that nations will advance by individual effort. "I am sure," he said, "the progress of that state which is enabled to develop itself will be more sure and more abundant than of the state which rests on legislative efforts for the achievement of its destinies."

CHRISTIAN MORALITY

What then has the Christian religion really to show that its moral Code is to be credited with superiority over unreligious ethics?

Let us glance backward to its beginning without

dwelling on the primitive moral codes of the Old Testament. The brilliant civilization of classic times that considered ethics in all its philosophical bearings was soon smothered by the gloom of the dark ages of Christendom when all thought, opinion, innovation, and progress was stifled.

Morality was enforced by torture the most refined. Ignorant, innocent lives were sacrificed by the crusades which were undertaken to obtain by force of arms territory that belonged to a religious nation in order to gain possession of the Savior's tomb. Was this done according to morals of religion or the royal law of the golden rule? Surely all these millions of Christians prayed. Why did the Christian God withhold his help and leave the Mohammedans in power up to this day? What brotherly love did Christendom exemplify when the religious wars of Europe waged with murderous venom so many long years? It may be claimed that they were due to the wickedness of men, not to the teachings of the Christian religion. If so, what effect then has religion had in shaping the morals of the Christian world? The people were most devout to the extent of fanaticism, and they professed Christianity; yet were so utterly deficient in ethics that it serves as another illustration of how religion can exist without morality; or was it, forsooth, the morals of religion?

Scientific discoveries and learning were discouraged by inquisition, condemnation for heresy, torture, and death.

Religion denied the progress of science as of the earth, and with Galileo we might say "*E pur si muove*," but nevertheless it does move.

THE GOLDEN RULE

Newly discovered countries were taken possession of in the name of the Christian God and his earthly kings, without consulting the natives. The "three R's" followed to expurgate the lands from the heathen population. "Religion" sent its missionaries to prepare the pagan for submission to the cross of the yoke, "Rum" followed in the wake to anæsthetize them for spoliation, and "Rome" gave the *quid pro quo*, or else the Puritan purified the region from the pest by religion or a *coup de grace*.

Some years ago the London Daily Mail published a letter from Ivan Chen, secretary of Sir Chi Chen Lo Feng Luh, the Chinese Minister to England, in reply to an article by Julian Ralph. He says:—

“Before missionaries visited our country there was much less crime in proportion to the population than even in Protestant Prussia. Our civilization may differ from that of Europe, but it suits us better. Confucius taught the “Golden Rule.” The English in forcing their priests on us, are doing unto us what they would not have others do to them. Consequently they are not only breaking one of the fundamental principles of their own faith, but of our faith also. It would be quite impossible to have peace in China so long as foreign missionaries are allowed to interfere with the institutions of the country. Peace, prosperity, and healthy commerce will be impossible until the missionaries shall have been eliminated from our local problem.”

WITCHCRAFT

For many centuries Christendom believed that witchcraft was one of the worst crimes. Burning to death at the stake was made the lawful punishment even by the Puritans who escaped religious injustice themselves only to become intolerant in turn.

This again illustrates how religion may reign rampant not only without mundane morality, but also as an actual, active agent of crime. It was estimated that 9,000,000 innocent people were burned to death for witchcraft during a period when religion was at its zenith, controlling the temporal as well as the spiritual affairs of man; prescribing by sumptuary laws a “moral” conduct that left no option in matters of personal liberty; making by legislation capital crimes out of innocent, indifferent acts that did not conform to the prevalent belief of religious righteousness.

SLAVERY

Religious morality can only be excused as regarding slavery lawful, on the ground of utility to the chosen masters; for the utilitarian unreligious ethics fails to discover an equal utility to the slave; but since slaves as

well as masters are members of mankind, slavery is not in the end for the greatest good of all.

Religion, however, came to it honestly, for the Old Testament reports that GOD sanctioned it. Vide EX. XXI.

This moral wrong was tolerated by some nations of Christendom to within the memory of many now living. Thousands of valuable lives were sacrificed in our own country to correct a wrong that could never have existed if every Christian had obeyed the utilitarian ethics, or allowed his conscience to put into practice the Golden Rule, the Law of the Prophets, not to speak of the Grace of the Lord Jesus Christ. It would not have been necessary to abrogate the law, or lose even a single life, if every Christian had refrained from keeping slaves; for the aggregate of the individuals make up the nation.

Since money was invested in slaves while slavery was sanctioned by the laws of this country, it would have been only just to have redeemed the slaves by a return of the investment, and thus have avoided bloody sacrifices. Since abolition was for the good of the nation, every citizen should have contributed in taxes to pay the cost.

How small that cost would have been in comparison with the loss sustained by the nation in the death of so many wealth producing citizens! Here again utility, the greatest good to the greatest number, would have determined the moral principle while Christians failed to obey that same principle in the sacred Golden Rule on the subject of slavery for these many centuries.

MODIFIED SLAVERY

Even at present modified slavery exists in fact if not in name. If an individual at the expense of his parents acquires an earning capacity only sufficient to support life for the period of his greatest efficiency and is then discharged to become again dependent for the balance of his life on the family or the community, his condition of servitude is even worse than that of the slave who is at least provided with the necessities of life from cradle to grave. This is mostly the case with those working in the sweat-shops and department stores without considering the question of the moral danger to girls in such places of the North. The South still has its cases

of peonage. It can hardly be otherwise under present conditions; not the employers, but ignorance of the law of the greatest utility, is responsible for it.

Mob violence, lynchings, night riders, poverty with all its baneful effects, intemperance of every kind, vices and crimes, are still with us in the heart of Christendom, unaffected by the influence of 1,900 years of religious morals.

HUMANITARIAN MORALS

Most people know what Christ taught and what professing Christians wrought. Reform must come from within, from a conviction that whatever is of the greatest utility to mankind is for his own greatest good and constitutes morality.

Thanks to education, to the progress of science, superstition will soon be a thing of the past. No decrepit, friendless old woman will ever again be accused of witchcraft and burned at the stake.

The Church has lost much of its temporal power and is separated from the state in country after country. Our own constitution has guaranteed us religious liberty.

When the progress of civilization is boastfully claimed by religion, especially by that named Christianity, the above crimes are never alluded to, for they would hardly endow religion with any superior morality.

CHAPTER V.

Sin — Rev. Faith

My dear Dr. Fact:

Have you no religion at all; no guide to lead you through the perplexities of this life; no one whom you could look up to and trust?

“Ψυχή, βλέπον ἄνω, ξείνον δ’ ἐπιλήθεο πάντων,
Μηδέ σ’ ἄγη νικῶν πρὸς ζοφόντα δέμας.”

“My soul, look thou on high; heed not things foreign to thy nature, lest the body triumph over thee and lead thee into darkness.”

Remember what the Bible says about those that rely on the mind rather than have faith.

“Thy much learning doth turn thee to madness.”—

ACTS XXVI. 24.

Take away religion and you deprive man of the motive for a moral life; take away the Bible and you remove the testimony of God’s authority and his sanction for all that is lawful in the relations among men.

You say the end of the greatest utility is the standard of morality, and believe your conduct governed by that principle, but you are not aware that your actions are subject to a higher moral code which speaks through your conscience, and that as long as you obey it you are religious regardless of your confession.

SELF-DENIAL

When a man, not in duty bound, does an act voluntarily for the benefit of another from which he cannot possibly derive any advantage for himself, and especially when he knows that the consequences will be injurious to his interests, in fact in all cases where he does more

than his duty, more than he is obliged to do as a good man, in all such cases a higher motive than utility prompts the deed and is nothing less than a religious principle recognized by man's conscience and taught by the Bible.

"Where a person wishes to persuade men to pursue a certain course, he appeals first to their interest; he tells them of the various advantages which would attend the course he proposes; but he reserves, as his last and most efficacious argument, an appeal to their sense of duty. If all fail, the orator assures them of his perfect persuasion that they will not so disgrace themselves in the eyes of the whole world as to refuse obedience to the calls of conscience. The ancients called it the "*Sensus recti et honesti*."—Upham's Mental Philosophy, VOL. II. 275.

It is also true that many wrongs have been committed in the NAME of Christianity, but not by Christianity, nor with its sanction.

The most devout of men are sinners.

"For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace; because the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God."—ROM. VIII. 5-13; COL. III. 10.

Since all men are sinners, whether Christians or infidels, wickedness exists, but it is the wickedness of men that err, sin, trespass, and transgress, not of religion. If all men were righteous, the Savior would not have been needed as a sacrifice and atonement for sinners.

"For scarcely for a righteous man will one die."—ROM. V. 7.

GOD'S LAW

There are, and always have been wicked men, enemies of God, tempted and possessed by the devil. They are the ones that have done what you ascribe wrongfully to Christianity, for if every one were a true Christian there would be no need for the law.

"The law is not made for the righteous man, but for the lawless and disobedient, for the ungodly and sinners,

for the unholy and profane, for murderers, etc.” —TIM. I. 9.

You see, my unfortunate friend, God gave a law to guide the erring and punish the wilfully bad, for he knew the limitations of the flesh, and since all are sinners to some extent and none are altogether righteous, he has in addition mercifully sent his Son to save all that have faith in his grace.

“And if the righteous is scarcely saved, where shall the ungodly and sinner appear?”—I PETER IV. 18.

“For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh but after the spirit.”—ROM. VIII. 2-5.

If man were so constituted that his conscience always had a chance to make itself heard, religion would be more evident, and if mind were not impeded by sinful flesh, it might ever have in sight the ultimate good of all. This, however, is possible to no man, being reserved as it were to God alone.

Because of our imperfect understanding, God has given us his holy Word, the Bible, which contains his covenants, moral codes, commandments, statutes, laws, and inheritance; without the Scriptures we would know nothing of the laws of God nor of his love and mercy through his Son Jesus.

“If righteousness is through the law, then Christ died for naught.”—GAL. II. 21.

THE BIBLE

Without the New Testament we would not know how to inherit eternal life, should we fail as most of us do, to keep all the commandments and laws. Our sins and trespasses would incur death for us, if it were not for redemption through Jesus Christ, our Savior.

“Having abolished in his flesh the enmity, even the law of commandments contained in ordinances.”—EPH. II. 15.

In what you call Christendom, you include every member of society, the pagan, the heathen, infidel, crim-

inal, the devil, and yourself. It ought to be obvious to you that every one who shares the benefits of the Christian religion and does nothing in return, and besides perhaps leads an immoral, vicious, and criminal life, is nothing more nor less than a parasite who takes all he can get without the slightest sign of gratitude.

"It is more blessed to give than to receive."—ACTS XX. 35.

What do you find in countries that have never received the leaven of the true religion through the missionaries of Christ? Savagery, brutality, bestiality, murder, treason, and rebellion are found there serving the devil in undisputed sway.

PROSELYTISM

"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."—MATT. XXVIII. 19; X. 1-8; LUKE IX. 2, 60; MARK VI. 12; ACTS XIII. 47.

Thus Christ commanded some to devote their lives to save those all over the world who live in ignorance of their own salvation, and to make every effort to rescue the least of them from perdition.

"He which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."—JAMES V. 20.

Yes, we have with us at all times, the poor, the intemperate, the violent, and lawless, and have been proselyting among them from the time of Jesus to the present.

Regardless of the progress of science and civilization, we have ever with us this criminal, atheistic element, and will therefore always need the religion of Christ who died for all sinners of the past and for those still to be born. Though these sinners live in Christian communities, they are not part of Christendom until they repent of their evil ways, believe in Christ Jesus and are baptized, saved, and quickened into life eternal from sinful death, by the love and grace of Jesus our Saviour who was sent by our Almighty Father for our redemption.

DEVILS

The devil lurks everywhere, in the palaces as well as in the hovels and the caves of the poor. He is as dan-

gerous to those who lead a life of luxuriant ease, as to the masses who can scarcely subsist by the sweat of the brow.

Extravagant, gorged, surfeited and gouty; or penurious, in want, starved, and diseased, the D'Evil comes from opposite sources, leading to destruction equally sure.

Temptations of all kinds are constantly confronting us, making it difficult for the weak and sinful flesh to avoid the fall from grace.

Women, wines, and songs, lure the unsuspecting from the path of rectitude. Amusements that are considered innocent by many, lead so much more surely to ruin.

Young girls brought up in greater seclusion from the world than young men, are therefore more helpless and liable to sinful influences when presented in conventional form.

TEMPTING DEVILS

Imperceptible steps lead from what is merely reprehensible to the most depraved vices. Take as an illustration the chewing of gum which is neither healthful nor edifying; it does not enhance the beauty of the chewer.

The wearing of ridiculously large widow-hats, adorned, perhaps, with the feathers or wings of some songster or bird-of-paradise that shed its life-blood not as a martyr in the cause of humanity by farthering medical and surgical knowledge, but simply to gratify feminine vanity. Shudder at the cruelty that does not justify the ends.

Polka-dot veils, low neck dresses, peek-a-boo waists, hipless skirts, sheath gowns, directoire slits, silk stockings, high-heeled shoes, false bustles, pads, cushions, corsets, and what-nots, are vulgar displays for the purpose of attracting the attention and courtship of eligible men, or else merely to follow the fashion, which is even a less laudable motive.

Wearing of furs entails the slaughter of thousands of creatures that are skinned not for the purpose of necessary clothing to keep the body warm, but merely to adorn the frivolous and the idle rich.

Powdering and rouging the face, bleaching and dyeing the hair, are disguises for the sake of vanity, shams hard to distinguish from deceit and falsehood. Such cus-

tom is not only vulgar and fast in appearance but is injurious to the skin and health of the individual as well.

Holding of hands and kissing before marriage, are a base betrayal of trust which the virgin owes her future husband. No girl should go into a man's office or work in a man's bureau; it is immodest and improper. There is plenty of work for the fair sex in the house or home befitting her station and her rôle in the world.

AMUSEMENTS

Playing bridge-whist or any other game of chance for prizes, is the beginning of gambling.

Dancing, except without partners in religious ceremonies, is an invention of the devil. The round dances and especially the waltz, are the dances of death suggesting vulgar familiarity, and having caused, it is claimed, approximately 95 per cent of the girls to transgress the rules of morality.

Theater- and opera-going do not usually promote a moral life, and it is always a waste of time, as you can read the plays in your own home if they have any ethical worth, and if not, they are on a level with lewd literature to be shunned like leprosy. How many silly but innocent girls are annually sacrificed to Terpsichore, Thalia, and Melpomene, those idols, muses of a heathen and barbaric age.

Prodigality of any kind, sumptuous palaces, costly millinery, finery, and lingerie, expensive entertainments, expenditure beyond one's means, all tend to lower the standard of morality. Even marriage is no excuse for spending about \$5,000,000 in this country alone during June last as was reported.

Vanity for display gives rise to the love of money and the pride of lineage. Not any such conduct is *comme il faut*.

"Surely every man at his best estate is altogether vanity. Surely every man walketh in a vain shew."—PS. XXXIX. 5, 6.

"Vanity of vanities, all is vanity."—ECCLES. I. 2.

Smoking of cigarettes or the use of tobacco in any other form, is not only injurious to health but is demoralizing the young; particularly so when affected by

females of the so-called smart set. All evil finally goes up in smoke ; money, man, fool, and the devil.

ALCOHOL AND SALOONS

Bad, licentious, boisterous associates often initiate young men in the most pernicious of all vices, the use and abuse of alcoholic beverages. It is a barbarous custom handed down from antiquity and the devil Bacchus. Alcohol, the injurious ingredient of wines and strong drinks, was hardly known except by its toxic effects, but the Bible is full of warning against drunkenness.

Our modern artificial life makes every stimulant a dangerous drug, and with the exciting emulation in all walks of life, soon produces a depressing reaction which paralyzes mind and body, or produces vice and crime. The only safety of the present age is in total abstinence which would at the same time put a stop to the vile, crime breeding saloon, a *rendez-vous* for the lowest classes the foreign scum and riff-raff of society, a hot-house where the brute, the knave, the profane, and vicious meet to plan crime and treason.

Of all evils, the drink evil is the worst. It is responsible for nearly all pauperism, immorality, misery, and crime. It lowers the resisting powers of the body against disease and shortens life.

While we have pointed out that any one of the enumerated vices would lead to ruin and hell, if the good Samaritan in the form of clergyman, priest, missionary, or salvationist, were not ever ready to rescue in the name of Jesus, yet the drink evil needs for its eradication every righteous man of every religion, and every follower of Christ.

This vice is especially dangerous, because it affects the masses, the substrata of society most of all ; for upon that foundation depends the security of the superstructure of the whole social fabric which must needs rise or fall accordingly.

SUNDAY DESECRATION

In our big cities where the evil prevails more especially, the toiling foreigner forms the bulk of the masses. He has been accustomed to drink from his birth and brings with him this foreign habit as well as an utter disregard

for the proper observance of our holy sabbath day. He earns more here, enjoys a greater degree of liberty, and has better opportunities than he could ever have had in the land of his nativity. Thus he has more money, leisure, and chance to indulge in his favorite drinks. Everywhere the convenient saloon assures him that he can meet some of his countrymen or comrades, and by slow but sure degrees he becomes more addicted to drink, spends more of his wages before his big family of children has been provided with the necessities of life.

Soon the mother of the family has to neglect her duty to the children and in order to help provide the necessary food, goes out to work. The family is forced to move into squalid, dark rooms to reduce expenses. The want of fresh air, sunshine, nourishing food, and other unsanitary conditions leave their pallid and gaunt mark on the little sufferers, some of them perhaps crippled by rickets, tuberculous joints, or afflicted with a loathsome skin or eye disease.

ANARCHY AND CRIME

The intemperate father goes on from bad to worse. He loses his job and cannot get another, because his looks and the smell of his breath tell the tale. No one trusts him with work, money, or food, so that his long-suffering wife has to bear the whole burden. Besides, his unhygienic life may render him an easy prey to disease, or what is worse, he may become a quarrelsome, violent brute, dangerous to his family and his neighbors. Imaginary grievances persuade him, all too willing, to become an anarchist, for he has nothing to lose but everything to gain.

In return for all the advantages this country offered him, he plots murder of the rich and those in power, yes, treason against the very state that protects him in his vice.

His sinful, miserable life finally ends as a victim of some debauch or homicide, or else in a drunken rage, furious delirium or mania, enacts a frightful tragedy in his dingy lair by rewarding the sacrifice of his wife and children with blood; or with dynamite, he may commit an overt act of treason against the state, expiating his sins in prison or on the scaffold.

"Haec fabula docet" that there are 4 A's, Alcohol, Alien, Anarchy, and Atheism, which like your "three R's" have their evil source in that poisonous devil Alcohol.

A No. 1 stands for demon Alcohol who prepares the victim for hell. A No. 2, the Alien under the influence of A No. 1, comes here to abuse liberty by degrading her to license and himself to A No. 3, a rabid anarchist who, with no belief in law, order, and ruler, nor faith in a Creator is nothing but A No. 4, rank Atheist, the devil's own.

"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.—ROM. XIV. 21; XIII. 13, said Paul in our indispensable *Vade Nobiscum*, the Holy Bible.

CHAPTER VI

The Bible—Dr. Fact

BELIEF DUE TO CIRCUMSTANCES

My Reverend Friend:

How much our hope, faith, and religious belief depends on heredity, the assimilated environment of our forefathers, and our actual present surroundings and associations with which we must conform, I can best illustrate by my own experience.

Had we been born in each other's place, I believe the result would have been very similar. No doubt instead of a heretic, I would have become a very zealous champion of the Bible and strictly orthodox in your particular creed. You, in my place—pardon, I will not shock you by uttering an inference which to you could only seem odious.

The good people that have been born and reared in the faith, and therefore never had occasion to question and think of the subject, who have always moved exclusively in their own church circle, may be horrified to learn that Christendom should have within its sphere of action, cases like mine. Yes, many, many more than is generally believed. I, like everyone else, commend piety that is sincere, that is according to the light of the devotee, however contrary to my own conviction; for I, too, aspire to the truth and accept it as I perceive it, and as the idiosyncrasy of my conscience determines. There is nothing anyone might say which could shake the faith of him who is convinced of the truth of his belief; but he who fears to hear lest he might turn, is already in a position that needs re-adjustment to the truth and conformity to his sense of honesty. We must not be insin-

cere, and like hypocrites, scribes or Pharisees, profess one thing and believe another. It should not matter what anyone's religious views are, since it is entirely a matter of conscience and should not prevent us from willingly co-operating for the amelioration of suffering mankind.

I do not approve of the iconoclast that would destroy, but I believe in seeking the truth at any cost of fable and fiction. "*Veritas per se mihi grata est et prevalebit.*" The truth alone offers the best and the only proper solution of all our difficulties. The truth gives happiness and peace, regardless of the number of times we may have to tear down fictitious promises built on hope with a false conception of the truth. Least of all, do I claim to know *the* truth. I rather fear that the whole truth will never be known to us, although what is contrary to the truth is often recognized.

THE REFORMATION

It happened that my forefathers were Roman Catholics like your own, for generations and generations when Catholicism was the only Christianity.

In the reign of Wenzel IV., Johannes Huss, influenced by the writings of Wycliffe, was the first to protest against the unconditional supremacy of the Roman Pontiff, and against simony, and the vendors of indulgences. July 6th, 1415, he was condemned and burned at Constance, and his ashes were thrown into the Rhine. The first religious wars followed. In these my forefathers took part, but whether as Taborites or as Calixtines, I do not know.

In 1517, Martin Luther preached against the doctrines of the Church of Rome and started the Reformation. At Speyer, his followers were first given the name of Protestants on account of their protest against the decree passed by the representatives of the Catholic States.

At the beginning of the Thirty Years' War, the Catholic forces of Emperor Ferdinand were trying to extinguish Protestantism in his dominions, defeating the Protestant army commanded by Elector Palatine Frederick, son-in-law of James I. of England, at Prague in the battle of Weissenberg, Nov. 8th, 1620. My Hussite forefathers fled to escape being beheaded. All their property

was confiscated, and they were only allowed to return on professing Catholicism.

PARENTAL RELIGION

A tradition on the maternal side of my forefathers, says that after escaping the Massacre of St. Bartholomew Day, 1572, they migrated in 1685, with 500,000 other Huguenots, and settled with some of them near the Rhine in old Nassau, Germany, where they continued in their Protestant faith as Lutherans.

My father was born a Catholic, for Catholicism was the State Religion of Austria; but he was an agnostic or perhaps an atheist when he married my mother in Wisconsin, the middle of last century. He was probity itself; hated hypocrisy and was an archenemy of priests. He said, however, that he would conform to any religion rather than to suffer by the sword as his forefathers did.

How many go to church without faith in the doctrines taught therein, merely to escape remarks and to do as other do; following the line of least resistance!

He did not have me Christened; believing that I should choose for myself when I became of age and understanding. He instructed me to answer, when questioned concerning my religious belief: "Do right and fear no one."

My beloved mother seemed loyal to her belief, although I do not remember her ever going to church. She was the personification of maternal love and I well remember how she taught me "*Vater Unser*" when I was a child.

YEARNING FOR HEAVEN

As I was growing up among Catholics, Protestants, and Jews, who went to churches and synagogues, I heard them talk about the beautiful heaven they would go to after death; but according to their belief, I would in all probability have to feed the fires of hell. Then I began to think that I was missing my only chance of salvation.

I had frequented the lectures of Freethinkers who extolled Thomas Paine and others, but who promised no reward in a future life for being good in this one.

Yearning to share in the promise of the Kingdom Come, I spent many restless nights of my youth brood-

ing on this vital question of a new life. In solitary darkness, crying as though my heart would break; in mental agony, despondent, and despairing, I resolved at last to turn to the Bible for help and consolation. Actuated by an ardent desire to be convinced of the divine truth of its legacy, I fervently sought with all my heart and strength and soul, and mind, to believe in the Word of God and in Christ Jesus his Sòn; hoping to become a disciple and a happy partaker in the love of Jesus and in the promise of Heaven.

I herewith merely relate MY impressions while earnestly and diligently reading the Bible, and how my ardor was soon chilled and dampened by what seemed to ME contrary to the truth, and a violation of common sense, inconsistent with human experience and knowledge of our day. In consequence I doubted the truth of every thing in both Testaments; impossibility of a part frequently implies improbability of the whole; "*falsus in uno, falsus in omnibus.*"

CHRONOLOGY

Genesis, from the very beginning, proved a stumbling block which sent me staggering through the whole course of my reading, so that I could not regain my equilibrium again.

The Old Testament gives the age of the world as 4004 years B. C. plus 1909 A. D., making 5913 years. At the time it was written this statement might have satisfied even the scholars of that period; but the school-boy of to-day knows it is proven incorrect by the teachings of geology.

Lord Kelvin as a physicist, "basing his estimate on the size of the earth and the amount of heat it throws out, maintains that the sun is not more than 100,000,000 years old, and may be less than 50,000,000 years; of course, the earth can be no older than the sun of which it is a part."

The geologist, having in mind not only the quantity of heat which has been radiated into space, but also the thousands of feet of rock that has been formed at the bottom of the earth's ocean and raised even to the tops of its mountains, and the slow but enormous evolution that has taken place in the organic world, estimates that it

has been from 100,000,000 to 300,000,000 years since organic life appeared.

If we count 100,000,000 years respectively for the paleo, meso, and ceno-zoic times, we must count at least that much for the azoic time; the time when there was no organic life.

Robert Chambers in his *Vestiges of the Natural History of Creation*, says that the history of rocks is not reconcilable with the Genesis creation. Relics of man cover 100,000 years, which is more than thrice the time given in the Bible. Besides, the earth is one of the least of countless millions of worlds created.

MAN'S ADVENT

The time allotted for the appearance of man does not go beyond the pleistocene or tertiary period of the cenozoic time. Counting 1,000,000 years for the tertiary period, we may count 99,000,000 years for the remainder of the cenozoic time, making 100,000,000 years for the whole time. If we assign the same number of years for each of the azoic, the paleozoic, and the mesozoic times, we may wonder how that work could be accomplished in six days before the advent of man.

"And on the seventh day God finished his work which he had made, . . . And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made."—GEN. II. 2.

LENGTH OF DAYS

It has been said that the days of God are one thing and the days of man another. If then we count God's day to be 50,000,000 years long as determined by the divisions of geology, then the day of rest would also be 50,000,000 years long; a rather long sabbath even for a Puritan.

"8. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a sabbath unto the Lord thy God: 11. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."—EX. XX. 8, 11.

Following verses make it clear that days were meant

in Genesis; for according to the same authority the Lord commanded Moses again that every seventh YEAR shall be a sabbath for the land seven times. Vide LEV. XXV. 1-9.

For the violation of this command, the Israelites were made captives "to fulfill the word of the Lord until the land had ENJOYED her sabbath; for as long as she lay desolate she kept sabbath." II CHRON. XXXVI. 21. Thus plainly discriminating between a sabbath of ONE DAY and of one year or any longer time.

ANACHRONISM

Man does not show proper respect for God if he imputes that he meant a different time than he designates. If God speaks of days, he does so to be understood, not to mislead. If it be suggested that the simple people of antiquity would not have understood any other statement, as if any multiple of years were harder to comprehend than days; then why should the truth in any other part of the Bible be any more intelligible? Is the Holy Writ addressed only to the people that were living when it was written, or to the people of all times? Would God inspire parables that cannot be understood, or that everyone interprets to his liking?

A truly inspired writer would have written the truth so clearly that it would be comprehended by everyone at all times. Nor would God inspire a writer to utter such egregious blunders of calling 300,000,000 years, six days. What confidence can such fallacious inspiration impart in the balance of the Scriptures, when the very foundation of God's creation is a palpable anachronism of which no uninspired scholar of to-day would be guilty. Yet if this part of the Bible were omitted or altered to conform to the light of present knowledge, the whole inspired Word would soon be considered a work of fiction.

INCONSISTENCIES

When God and man were on speaking terms, man was in his childhood; and his faith in the unnatural was natural. The cruelties of God as depicted, were suggested by his own experience in life, and his fear of the Lord, who was thought to love, hate, favor, and neglect like man. Yes, God was believed to be capable of jeal-

ousy. Jealous of little graven gods, though conscious of his omnipotence!

The Bible has God threaten and repent, afflict and kill, not only individuals, but whole nations, not according to any law or standard of justice, but according to his own pleasure.

Having just read the Book again, I find illustrations of such qualities so numerous that it would be a hopeless task to specify them all. The very worst traits that we can find in the lowest type of man are attributed to God and glorified. If two perusals of the Bible can find so many discrepancies what would a study of the Word unfold! God is almighty, therefore he could have made man and himself perfect; if he did not wish to do so, is it man's fault that he is imperfect? Who, God or man? Both.

EDEN

God could have said: "Let there be woman," instead of making so much work for himself then, and for ever after; for Eve proved so frail that a talking serpent, God's own creation, had greater power to determine her conduct than God's warning not to eat the fruit of the tree of KNOWLEDGE, of good and evil. Why blame Eve?

God being omnipotent and omniscient, DETERMINED that the serpent and Eve should do so, and he did FORESEE that she would. Why blame her in that case?

She could not tell good from evil before eating of the fruit; therefore disobeying God's warning and taking of the fruit in her innocence, was not HER fault. Yet Adam and Eve were punished by losing eternal life; and, lest they might regain immortality by eating of the tree of LIFE, they were banished from Eden. Vide GEN. III.

God knew exactly their strength, and could foretell their conduct under any circumstances. To me such misrepresentations of God seem not inspirations; but delusions of disordered minds that did not know they were irreverent, because of the ignorance and superstition that prevailed at the dawn of life.

The Almighty could make man do just as he would wish, and no one is able to do anything that God does not want done; or else man would be more powerful than God.

THE FIRST CRIME

The first crime, fratricide, was committed by Cain, the first born of Adam. This crime grew out of an emulation of religious worship whereby Abel's offering was more acceptable to God.

"By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne him that he was righteous."—HEB. XI. 4.

Cain on being cursed by God, feared lest anyone finding him in his wanderings, would slay him. But where did the people he feared come from, if he was the first born? If he was ignorant of his status, why did God answer as though there were other people? God sent him to the land of Nod where he married and built a city. Whence came these people Cain found, if Adam was the first man? Cain being the eldest would surely know all his brothers.

LONGEVITY

The story of the flood exercises the faith of the prospective proselyte but little more than the statement that Lamech was 182 years old when Noah was born and that he lived 595 years longer, so that he reached the ripe old age of 777 years. Vide GEN. v. 30. Who could disprove it, or who would dare doubt it? Is it not recorded in the Bible, and is not every thing possible to God? Besides, what do a few hundred years matter, for there was Adam who lived 930 and begat Seth at the age of 130; Seth lived 912 years, and when 105 years of age begat Enosh, who lived 905 years and begat Kenan when 90. There was Jared who lived 962 years and begat Enoch when 187 years old. Vide GEN. v. 5 ET SEQ.

Methuselah lived 187 before his son Lamech was born and survived 782 years longer, making him 969 years old; only 31 years minus a 1,000.

Noah himself was 500 years old when he begat Shem, Ham, and Japheth, and 600 when he entered the ark with his family and beasts (GEN. VII. 6). Noah lived 350 years longer, making him 950 years of age at his death.

"And the Lord saw that the wickedness of man was great in the earth. . . . And it *repented* the Lord that He had *made man* on the earth, and it grieved him at his heart."—GEN. VI. 6, 7.

Thus God is described as dissatisfied with his own work, and like a child that is displeased with its handiwork, dashes it to pieces.

NOAH

According to the covenant God made with his own creature, Noah, whom he saved with family and beasts, every other living thing was destroyed. Vide GEN. VII. 23. God established still another covenant with Noah: "And the bow shall be in the cloud as a token: and I will look upon it, that I may remember the everlasting covenant between God and every living creature of flesh that is upon the earth."—GEN. IX. 13-16.

God who knoweth every thing, should deem it necessary, according to the Bible, to be reminded of his covenant by the token of a bow in the cloud! like a forgetful child would tie a string to its finger as a reminder.

Judging God's desires by their own, scribes have written: "Noah builded an altar . . . and offered burned offerings. And he *smelled* the *sweet savour*. And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is *evil from his youth*. Neither will I again smite any more every living thing as I have done."—GEN. VIII. 20, 21.

The inference is that God was mollified by the sweet savour and repented that he cursed; since after all, the evil is not the fault of man, but the heart given him by God.

LANGUAGES

"Noah's sons multiplied and were divided in their lands, every one after *his tongue*."—GEN. X. 5, 20, 31. Yet according to GEN. XI. 1: "The whole earth was of *one language* and of *one speech*."

They built a city and a tower, whose top *may reach* unto heaven, . . . 5 and the Lord came down to see . . . 6 . . . what they purposed to do . . . 7 he *confounded* (balal, Babel,) their *language*, that they may not understand one another's speech . . . 8 and scattered them abroad from thence upon the face of all the earth."—GEN. XI. 4-8.

God knew the limit of man's building powers, so there was no cause for alarm, especially on the part of a god, and therefore no need for punishment. He could see without coming down, for who would say that there is any thing that could escape His knowledge without denying His omniscience?

ABRAHAM

To Abram, a descendant of Noah's son Shem, God said: "Get thee out of the country, . . . 2. I will make of thee a great nation, . . . 3. And him that curseth thee I will curse. 6. Abram went into the land of Canaan."—GEN. XII. 1-6. The Lord said: All the land which thou seest, to thee will I give it, and to thy seed *for ever*.—GEN. XIII. 15. An *everlasting possession*.—GEN. XVII. 8. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth then shall thy seed also be numbered."—GEN. XIII. 16.

This is the first mention of the promised land that still remains a promise. During Jerusalem's greatest prosperity, a U. S. census-taker would have had no difficulty in numbering the people. A hyperbolic simile or vain boasting cannot add to God's known power. This chief prophecy runs through the Old Testament giving hope of fulfilment but never becoming a realization.

ISAAC

"13. Thy seed shall be a stranger in a land not theirs, . . . and shall serve four hundred years. 18. Unto thy seed have I given this land, from the river of Egypt unto the river Euphrates."—GEN. XV. 13-18. "5. Thy name shall be Abraham. 10. Every male among you shall be circumcised; 11. and it shall be a token of a covenant betwixt me and you. 17. Abraham was an hundred and Sarah ninety years old when Isaac was born."—GEN. XVII. 5-17. "2. God said to Abraham: Take now thy only son, whom thou lovest, even Isaac, . . . and offer him for a burnt offering. 12 Now I know that thou fearest God, seeing that thou hast not withheld thy only son, from me."—GEN. XXII. 2-12.

Since God knew the innermost thoughts of Abraham, and what he would do, it seems inconsistent that he should be tried as if by man who knows not the future.

Many suffering from *mania religiosa* have attempted to imitate such sacrifices.

JACOB

The prophecy of the Lord to Rebekah, the wife of Isaac, in reference to their sons Jacob and Esau. "Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed."

—GEN. XXXII. 28.

It is true God, being all-powerful, could make Jacob stronger than himself so as to prevail against God; but then God would have ceased to be all-powerful.

MOSES

"I have seen God face to face and my life is preserved."—GEN. XXXII. 30. Thus God appeared to Jacob and also to Moses: "And the Lord spake unto Moses face to face, as a man speaketh to a friend."—EX. XXXIII. 11. This, however, is contradicted by 19 of the same chapter, "Thou canst not see my face: for man shall not see me and live."

Moses, the Bible says, a descendant of Joseph's brother Levi, was saved and chosen by God to deliver the Israelites out of the hands of the Egyptians and to bring them up to a land flowing with milk and honey. In a long interview, God instructed Moses how to work upon Pharaoh with all kinds of wonders. EX. III. Moses, however, notwithstanding that he had the support of God, doubted whether he could execute the commands, entreated to be excused.—EX. III. God's presence was not assurance enough, the Lord had to persuade Moses by a few miracles, changing the rod into a serpent, and turning the hand leprous, and back again.—EX. IV. 3. He reproached his God for his failure.—EX. v. 22. God directed Moses to work wonder after wonder without convincing anyone. The water of rivers were turned into blood that the fish died, and swarms of frogs came.—EX. VII. The Lord instructed Moses to have Aaron turn dust into lice, which was one thing the magicians could not do. Then God sent other pestilences, like flies, murrain, boils, locusts, darkness for three days, death of the first-born among the Egyptians and their cattle, as if the Egyptians were not children of his own creation.

"That ye may know that the Lord doth put a difference between the Egyptians and Israel."—EX. XI. 7. And Moses and Aaron did all these wonders before Pharaoh: and the Lord hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.—EX. XI. 10.

PHARAOH

God is thus misrepresented as working at cross purposes with himself. He sent one sign after another, but made each one ineffective by hardening the heart of Pharaoh.

In order that he would not also kill his own people, he instructed the Israelites to cover the two side posts and the lintels of the houses with the blood of the sacrifices, so that their God who knows and sees all things may *pass over* them in that night when he went through the land of Egypt to smite all the first-born in the land, both man and beast. Vide EX. XII. 12-13. Otherwise his omnipotence and infallibility would have been of no avail.

The Israelites had sojourned in Egypt 430 years, when 600,000 of them went forth guided by a pillar of fire by night and a cloud by day.—EX. XII. 40.

"1. And the Lord spake unto Moses, saying, . . . 4, and I will harden Pharaoh's heart, and he shall follow after them; and I will get me honour upon Pharaoh, and upon all his hosts; and the Egyptians shall know that I am the Lord. 21. The Lord caused the sea to go back by a strong east wind all the night, and made the sea dry land. 22. And the children of Israel went over . . . 28. and the Lord overthrew the Egyptians in the midst of the sea; there remained not so much as one of them." —EX. XIV. 1-28.

In order to get honor and be known as Lord, God is said to have hardened Pharaoh's heart so that he might destroy his host. The omnipotent might as easily have made Pharaoh know and honor the Lord as harden his heart and kill him. As it was then, so it is now; Egypt does not know nor honor Jehovah.

MOUNT SINAI

In the wilderness the Lord had Moses perform other miracles. EX. XV. 25. relates how bitter water

was made sweet by casting a tree into it. According to EX. XVI. 4. the Lord rained bread from heaven; 13. and filled the camp with quails. EX. XVII. 5. records that he smote the rock for water to drink.

All these wonders seemed to make no deep impression on the Israelites, so that these events must have been in conformity with nature and idealized by Moses and his scribes. God and Moses did not seem able to discipline the Israelites as well as a general of to-day governs his troops.

The battle between the Israelites and Amalek was decided by keeping the rod of Moses raised. Vide EX. XVII. 12. Such an occurrence outside of the Bible would be considered a coincidence.

17. "And Moses brought forth the people out of the camp to meet God . . . 18. And Mount Sinai was altogether on smoke, because the Lord descended upon it in fire."—EX. XIX. 17-18. Moses spake, and God answered by a voice. Vide EX. XX. 1-17, 21.

IDOLATRY

8. When the people made a molten calf, God waxed hot and wanted to destroy the Israelites, but Moses reminded God of the covenant he had made, 14. then the Lord repented of the *evil* which *he* would do. 20. Moses on seeing them worship the calf was so angered that he broke the two stone tablets of the testimony the Lord had given him for the conduct of his people. 27. Then the Lord ordered every man to slay his brother, his companion and his neighbor, so that 3,000 men were slain that day. Vide EX. XXXII. 7-27.

This divine death penalty did not seem to have the desired effect, for the people were not deterred from repeatedly committing the same offense.

The motive for the action of every living being is to obtain the greatest happiness. If man, then, is so created that his FREE WILL, his choice, is determined by the greater promise of happiness and thus yields to the wrong temptation, whose fault is it?

Does it seem plausible that a chosen people in close touch with God, in constant verbal communication with him, witnessing and experiencing miracle after miracle,

suffering punishment and death for idolatry, should not be impressed enough to believe in their Lord rather than worship a molten calf of their own creation? But, behold! are these acts not written in the Bible?

PROPHYLAXIS

Pure food was considered so important by the Biblical God that he gave instructions how to distinguish between clean and unclean animals by means of the cloven foot, and the chewing of the cud, and as otherwise recorded. The rules about making clean those who touched the unclean, would keep a native of this country so busy that he would scarcely have time to be an American, or even a modern Christian. Vide LEV. II.

God is said to have taught with great detail how to diagnose and differentiate a case of leprosy, giving its symptomatology and therapy. Vide LEV. XIII. Among many ceremonies to clean one who was thought a leper, but had recovered, the priest put the blood of the guilt offering on the tip of the convalescent's right ear, then on the thumb and toe of his right limbs, and from oil in the left hand the priest sprinkled with his right finger seven times before the Lord.—LEV. XIV. There are also rules for making clean, garments and houses that recovered from leprosy. Vide LEV. XIII, XIV.

Since there are some other affections that at some stages simulate leprosy, as stated in the Bible's differential diagnosis, it is not marvelous that some cases got well. These would have yielded good results under the suggestive treatment of "Christian" and other scientists.

OFFERINGS

Offerings and Sacrifices: Vide GEN. VIII. 20; XXVIII. 18; XXXI. 54; XXXV. 14; EX. III. 18.

"Burnt offering, for a sweet savour to the Lord": EX. XXIX. 25; LEV. I. 10. *Meal offering:* LEV. II. 1; meal offering of jealousy and of memorial: NUM. V. 15. *Peace offering:* LEV. III. *Sin offering:* LEV. IV. 3. *Guilt offering:* LEV. V. 18. *Thanksgiving:* LEV. VII. 12. *Heave offering:* LEV. VII. 14. *Wave offering:* LEV. VII. 30.

Human Sacrifices: JUDGES XI. 39; II KINGS III. 27; JER. XIX. 9; EZEK. V. 10; MIC. III. 2; ZECH. XI. 9.

Contra: IS. LXVI. 2.

RITUALS

"It shall be a *perpetual* statute . . . that ye shall eat neither fat nor blood."—LEV. III. 17.

"I will set my face against that soul that eateth blood . . . For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life."—LEV. XVII. 10, 11.

"A blind man, or a lame, or he that hath a flat nose, or any thing superfluous, or a man that is brokenfooted, or brokenhanded, or crookbackt, or a dwarf, or hath a blemish in his eye, or is scurvy or scabbed, or hath his stones broken . . . shall not come nigh to offer the offerings of the Lord; . . . that he profane not my sanctuaries."—LEV. XXI. 18-24.

"Fire shall be kept burning upon the altar continually; it shall not go out."—LEV. VI. 13. For offerings contrary to instructions, the sons of Aaron were devoured by the fire from the Lord. Vide LEV. X. 2.

II SAMUEL

The Lord *repented* that he made Saul king. While Saul *knew* that *David would be king*, he had more faith in his own power than that of God, for he sought to destroy David, although he was saved several times by him. God, having hundreds of thousands to choose from, and being omniscient, selected Saul, and even *repented* taking David for his second choice. One might think that of 1,300,000 people there would be many more perfect for election.

II KINGS

Elisha the prophet, in the name of the Lord, cursed 42 little children who called him baldheaded, and had them slain by two she-bears. Vide II KINGS II. 24.

What just and merciful qualities in a prophet, and what a miracle to get the aid of the Bible-God to execute that curse on these little children.

JOB

Satan calumniated Job to obtain from God permission of tempting him, inflicting loss of goods and children, and afflicting him with disease.

Did God not know the heart of Job? Did he have to take Satan's word for it? Did he have to enter into a compact with the Devil to afflict Job until he humbled himself?

PSALMS

David prayed for the destruction of his enemies who who were all wicked, probably because they were *his* enemies.

"It is God that avengeth me."—PS. XVIII. 47.

"The righteous shall rejoice when he seeth the vengeance: He shall wash his feet in the blood of the wicked. So that men shall say, Verily, there is a reward for the righteous."—PS. LVIII. 10, 11.

"God shall tread down our adversaries."—PS. LX. 12.

David will praise the Lord if the Lord will do according to his prayer. Vide PS. CIX.

What a puerile conception of righteousness, of vengeance, flattery, prayer, and the Lord!

DANIEL

Nebuchadnezzar made Daniel ruler of the whole province of Babylon for his interpretation of dreams. Daniel delivered his three friends out of the fiery furnace and effected his own wonderful escape from the lions. Yet when he was called upon to decipher the writing on the wall, Belchazzar knew nothing about him and all his astounding miracles. The Queen only knew him as master of the magicians.

Such marvelous signs should have made some enduring impressions upon those who beheld or heard the same.

JONAH

Jonah preferred to flee rather than to obey God by predicting the destruction of Nineveh in forty days. He believed that God in his mercy would not fulfill his threats. He seemed to think that he knew better than God what the outcome would be, and therefore the futility of the command. His conduct, too, showed the want of faith in God's power to prevent his escape.

It seems to me easier to believe that Jonah was three days and nights in the belly of the fish than that God did not know that the people of Nineveh would re-

pent, or that he was able to effect the same result without compelling Jonah to suffer and predict in vain.

THE PROMISE AND CONSIDERATION

To show how impotent, vacillating, and cruel the Bible represents the Lord in fulfilling the covenant with his chosen people concerning the promised land, would fill this letter with too many biblical quotations. They can be studied under the following heads:—

The *Promise*: God made a covenant with Abram, whereby he promised to give and devise to him and his seed *forever*, an *everlasting possession* of the land flowing with milk and honey from the river Egypt to the river Euphrates. Vide GEN. XII. 1-11; XIII. 16; XV. 7, 13; XVII. 2-12; EX. II. 24; III. 12; XIX. 5; LEV. XX. 22 ET SEQ.; NUM. XXVII. 11. On Mount Sinai, God promised many other things for the accomplishment of this object. LEV. XXVI. 4-12; XXV. 42; GEN. XII. 11; XX.; EX. III. 12.

The *Conditions* or the consideration of this promise, made the transaction a sort of contingent fee or contingent remainder, or as a testament, a kind of executory device with a great many affirmative and negative provisions. GEN. XVII. 11; XXXIV. 14; EX. XII. 48; XX.; XXI.; XXIII.; XXV.; XXVI.; XXXII. 4; XXXIV. 27; LEV. I.; VII. 21; XI.; XII.; XIII.; XIV.; XV.; XXI.; NUMBERS; DEUTERONOMY; JOSHUA XXIII. 6.

King Saul lost the favor of God because he spared some when God had commanded that he should "smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."—I SAM. XV. 3; vide I KINGS XII. 28; I CHRONICLES; II CHRONICLES; ISAIAH; EZEKIEL XL.; HAGGAI; ZECHARIAH.

The *Penalties* for failure on the part of the Israelites to comply with the stipulations were many and cruel.—LEV. XXVI. 14-38.

"Ye shall eat the flesh of your sons and daughters."—LEV. XXVI. 29; JER. XVIII. 21; XIX. 9; EZEK. V. 10; MIC. III. 21; ZECH. XI. 9.

"If thy brother, son, daughter, wife, or friend secretly entice thee to serve other gods, thou shalt surely kill him."—DEUT. XIII. 6; JOSHUA; JUDGES II. 3-22; XX.

35; I SAMUEL; I KINGS; II KINGS; ISAIAH XXXIV. 8; JEREMIAH XLVIII. 10; LAMENTATIONS II. 21.

"The hands of the pitiful women have sodden their own children. They were their meat in the destruction of the daughter of my people."—LAM. IV. 10; EZEKIEL XXXIII; OBADIAH; MICAH; NAHUM; HABAKKUK; ZEPHANIAH; MALACHI.

Mercy. God repented of the evil he was doing, and of the fierceness of his anger, and would not cast off his people forever; *not for their sake*, but for the sake of his *own holy name*. Vide LEV. XXVI. 40-45; NUM. XIV. 16; XXV. 9, 11; DEUT. VII. 6; XXX. 3; XXXII. 50; JOSH. X. 11; XI. 14; I SAM.; II SAM.; EZRA; NEHEMIAH I. 9; ISAIAH XI. 11; XIII.; JER. XVIII. 8; XXIV. 7; XLII. 10; LAM. III. 33; EZEK. XI. 19; XXXVI. 22; HOS. XI. 8, 9; JOEL II. 17, 18; AMOS VII. 2, 6; OBAD.; MIC. V.; ZECH. VIII. 23.

All this mercy was of no avail to correct the wrongs committed by the Bible-God and his chosen people! Man did not and cannot attribute to God any greater knowledge of terrestrial things than he has himself; nor does God impart to man anything beyond his comprehension. This may serve as an excuse that we find such limitations of divine power recorded by the Bible. The Jew is wandering still.

PROPHECIES

The prophet need only be considered here in reference to his utterance of the divine will and the prediction of future events correctly, for all his other functions do not distinguish him from an ordinary mortal.

"When a prophet speaketh in the name of the Lord, if the thing *follow not, nor come to pass*, that is the thing which the Lord hath *not* spoken."—DEUT. XVIII. 22.

Many of the prophets were inconsistent, fallible, visionary, grotesque, absurd, sometimes cruel and criminal. The Old Testament is full of their prophecies.

Abraham was first mentioned as one—GEN. XX. 7; then Moses—DEUT. XVIII. 15; "and there hath not arisen a prophet since in Israel like unto Moses whom the Lord knew face to face."—DEUT. XXXIV. 10.

God made Aaron the prophet of Moses—EX. VII. 1.

The sister of Aaron, Miriam the prophetess, was probably so by courtesy—EX. XV. 20. For others see: JOSHUA, JUDGES, SAMUEL, KINGS, ELISHA, II KINGS III. 11; V. 22.

It is supposed that Amos foretold the captivity and return of Israel; Micah, the fall of Samaria; Ezekiel, the fall of Jerusalem; Isaiah, the fall of Tyre, and Jeremiah, the limits of the captivity of seventy years; Nahum, the ruin of Nineveh; and from Moses to Malachi the coming of the Deliverer.

A prophecy, of course, was only inspired by God if it transpired in due time. The failures, naturally, are not recorded in the Bible. How few, of so many, happened to come to pass! all these supernatural signs had but a natural effect, if any at all, on Jew or Gentile. These events, hearsay traditions magnified, no doubt grossly exaggerated, until they assumed their present form.

MESSIAH

Some of the prophecies of the Old Testament are believed to refer to the coming of the Anointed One, Ὁ Χριστός, the Greek of the Hebrew word-name Messiah; although, according to ISAIAH VII. 14, the name should be Immanuel, meaning "God is with us."

Most of the Messianic Prophecies seem to me rather doubtful in their application to the coming of Christ; some appear to be chosen out of the bodies of chapters that relate to other topics, as, for instance, those of David's Psalms for the Chief Musician. It would be more remarkable to find that among so many verses in the Bible there were not a goodly number which could be construed to portend almost any event. Then, too, the wording and the import of the original in the Old Testament seems frequently changed enough to appear more applicable when quoted in the New Testament.

Compare MATT. II. 6, "Which shall be shepherd of my people," to MICAH V. 4, "and he shall stand, and shall feed his flock in the strength of the Lord, in the majesty of the name of the Lord his God."

To illustrate how some of the quotations in the New Testament are patched up from words or verses used in different chapters of the Old Testament to make up Messianic prophecies, let us examine chapter I. 5-14

of Paul's letter to the Hebrews, containing prophecies from the Old Testament.

5. "Thou art my Son. This day have I begotten thee? And again, I will be to him a Father. And he shall be to me a Son." Et seq. ad 14.

Hebrews.

Old Testament.

- 1.5. My son.....Ps. II. 7; II Sam. VII. 14; Ps. LXXXIX, 26, 27.
6. Firstborn.....Deut. XXXII. 43; Ps. XCVII. 7.
7. Angels.....Ps. CIV. 4.
8. Uprightness the scepter.....Ps. XLV. 6, 7.
9. God annointed thee..Is. LXI. 1.
10. Works.....Ps. CII. 25.
11. Thou continuest.....Is. XXXIV. 4; LI. 6.
14. Inherit salvation....Gen. XIX. 16; XXXII. 1, 2, 24; Ps. XXXIV. 7; XCI, 11; CIII, 20, 21; Dan. III, 28; VII. 10; X. 11.

It would take too much space to insert other synthetic prophecies, but this example shows how easy it is to construe isolated statements of the Old Testament into Messianic prophecies, especially *ex post facto* when they could have been interpolated *ad libitum*.

To believe that predictions are inspired by God, takes as much faith as to believe that the Lord had to resort to miracles in order to convince man of the Almighty's might.

Some prophets of old, like others of to-day, guessed as to future events or judged by the past what would be likely to happen in the future.

GENEALOGY OF CHRIST

In those days it shall come to pass that "many peoples and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to entreat the favour of the Lord. Shall even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—ZECH. VIII. 22, 23.

This Messianic prophecy seems explicit that Christ was to be a Jew, and Matthew gives his genealogy through David. It ought to be conclusive for the Christian unless he questions the accuracy or truth of the Bible.

It has been claimed (by Rev. Geo. McGinnis, pastor of the First Baptist Church of Waukegan, Ill.) that Jesus was of Anglo-Saxon origin and destiny. The Anglo-Saxons, he thinks, are one of the lost tribes of

Israel gone astray in the region of the Caspian Sea, whence the Teutonic race is supposed to come. They have no Jewish features because, he thinks, such peculiar countenance would have defeated God's plan.

At the International Historical Congress, London, Aug. 15, 1908, Professor Paul Haupt of Baltimore, discussing the history of Galilee with German theologians, maintained that Christ was not born at Bethlehem, but at Nazareth, and that he was probably not a descendant of David, but of Aryan colonists of Galilee, possibly of Zoroaster. It was contended that it was impossible to decide scientifically whether Christ was a Jew by race. The point of importance was that Christ was unquestionably a Jew by religion.

FORE-ORDAINED

"Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophets, saying, Behold, the virgin shall be with child, and shall bring forth a son."—MATT. I. 22, 23; IS. VII. 14. "For it is he that shall save the people from their sins."—MATT. I. 21.

A non-Christian would infer from this that all the great events merely came to pass so that which was foretold by the Messianic prophets might be fulfilled, or that it was necessary that every event of the life of Jesus should have to occur just so in order that his life and mission might come to perfection and be realized.

Should we not rather believe that regardless of all designs of Herod or any other impending dangers to life, it was entirely unnecessary to avoid them; for if the Almighty sent his only begotten Son to carry out his divine purpose, no attempt of man to frustrate his will, could possibly be successful.

Then, too, if the prophecies were credited, why should Joseph and others have so little faith in their fulfillment? Why did they fear and flee to Egypt to save the life of Jesus, when his whole destiny was prophesied and divinely decreed?

THE CHOSEN PEOPLE

These prophets, believing, as the descendants of Abraham, that the Israelites were especially selected by

God to be his chosen people whom he promised the land flowing with milk and honey, and great power and prosperity, were naturally dwelling upon the hope of the future, as enthusiastically pious patriots. It is quite natural for any individual or nation to dream of future success, and sometimes achieve even more than expected or foretold.

There is nothing supernatural in these allusions to the future by Elijah, Moses, and Jeremiah, especially when confronted by misfortunes of all kinds. The Levites as jealously maintained the prerogatives of their office as does the church and clergy of to-day. They kept the people in check by ascribing disaster to the wrath of Jehovah and comforted them in their affliction by announcing the good will of God, vide IS. I., JOEL III., DAN. IX., ZECH. XIII., and promising that God's servant would bear the sin of many, and make intercession for the transgressors; IS. LII., LIII. This last chapter can probably be interpreted to refer to Christ, better than any other.

MISCEGENATION

It may seem as startling for a Christian who is familiar with the story of the birth of Jesus to hear the views of an outsider, as it was for me to read in the Sacred Book how GOD is said to have done that which would be a violation of his commandments if done by man.

Thoughts suggested to one who reads the Bible for the first time with mature deliberation to become a disciple, would never occur to him who has imbibed from infancy the single faith that never doubts or questions and to whom the birth of Jesus means the advent of his Savior and a merry Christmas.

To me it seems sacrilegious and blasphemous to attribute to God what we would condemn in man; naturally one expects a higher moral conduct in God.

"The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee."—LUKE I. 35.

Whether the blessed virgin conceived free from original sin, or whether there was an immaculate conception, was the subject of a zealous controversy for

about 1,000 years. In 1854 the Roman Church *decreed* it immaculate.

DIVINE ADULTERY

“Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make a public example, was minded to put her away privily.”—MATT I. 18, 20.

It would have been reprehensible enough for a publican and sinner to commit adultery, but to burden the Almighty not only with such a breach of decorum, but also with the implication that the *Divine* Father would associate with his *mortal* children, is accusing him of miscegenation, which is not natural and lawful with man, still less with the Lawgiver.

Such doctrine questions the power of Divine Providence, the ability to elect a more consistent way of saving sinners. To say there could be no better way, would be to declare God's power limited, to say he would not do differently if he could, would mean impeaching his conception of righteousness.

POLYTHEISM

With the birth of Jesus, the monotheistic belief of the Jews that there is but one Lord, the God of Israel, was left behind in the Old Testament for the Orthodox Jews, whereas the new and heterodox Jews reverted to polytheism.

THE TRINITY

The Trinity doctrines of the Athanasian and the Nicene creeds were not taught in the Bible, but grew up later by forced interpretations of some prophecies and isolated verses, beginning with the “Spirit,” “Word,” and “Wisdom.” Vide PROV. VIII., etc. Thus uniting the three distinct personalities of Father, Son, and the Holy Ghost, into one “Godhead or divine nature which is the true and eternal God, the same in substance, equal in power and glory; although distinguished by the three personal properties.”

The doctrine seems to be refuted by the teachings of Jesus himself. He always spoke of God as his

Father, like all other Jews, and was utterly dependent on God as his superior. Among many examples a few will suffice to illustrate the want of equality and glory and power; for if the Trinity were Unity, Christ would have known what God knoweth, nor would he have to sit at the right hand of God.

"If ye loved me, ye would have rejoiced, because I go unto the *Father*; for the *Father* is *greater than I*."—JOHN XIV. 28.

"All things have been delivered unto me of my Father; and no one knoweth the Son, save the Father; neither doth any one know the Father, save the Son, and he to whomsoever the Son willeth to reveal him."—MATT. XI. 27.

In reference to the day of resurrection, Jesus says: "But of what day and hour *knoweth no one*, not even the angels of heaven, *neither the Son*, but the *Father only*." MATT. XXIV. 36.

"And when all things have been subjected unto him, then shall the *Son* also *himself be subjected to him* that *did subject all things* unto him, that *God* may be all in all."—I COR. XV. 28.

His dependence on God the Father's greater power, he revealed when he uttered his last words, "*My God, hast thou forsaken me?*"

When Jesus was received into heaven he sat on the *right hand of God*.

Such a triumdeus may act as one God for the purpose of ruling the world, but the triumdei, the Trinity, would, nevertheless, constitute a polytheism as much as Saturn, Jupiter, and Pluto, except that Jesus in the Trinity would occupy the position of a demigod. It was probably owing to such a possible inference that the early dogmatists felt themselves constrained to propound the creed of Trinity in Unity. Christianity, therefore, should be classed not with the monotheistic, but with the polytheistic religions.

THE KINGDOM OF HEAVEN

"The heaven is my throne, saith the Lord."—IS. LXVI. 1. The heaven of heavens, II CHRON. VI. 18.

"The Lord sitting on his throne and all the host of

heaven standing by him on his right hand and on his left.”—I KINGS, XXII. 19; DEUT. XI. 17. The Kingdom of Heaven, MATT. V. 19; XIII. 44; et sequentes; gives a description of heaven, LUKE XIII. 18, etc.

“The Kingdom of God cometh not with observation; neither should they say, Lo, here, or, There! for lo, the *Kingdom of God is within you*.”—LUKE XVII. 20, 21.

ANGELS

A host of angels inhabit heaven: Cherubim, GEN. III. 24; image of cherubim, EX. XXVI. 1; XXXVII. 7, 9; with wings, NUM. VII. 89; GEN. XIX. 1; XXXII. 1; XLVIII. 16; EX. XXIII. 20-23; XXXII. 34; XXXIII. 2; ECCLES. V. 6; HOS. XII. 4; IS. LXIII. 9; visions of angels of God, ACTS X. 3; the angels of the Lord, GEN. XXII. 11, 15; EX. III. 2; NUM. XXII. 24; XXXII. 35; XXV. 27; JUDGES VI. 11; I KINGS XIX. 7; PS. XXXIV. 7; the angel of the Lord liberates Peter, ACTS XII. 4-18; seraphim with six wings stood above the throne of the Lord, IS. VI. 2.

Gabriel was one of the seven archangels, i. e., angels of the highest order, DAN. VIII., IX. 21-27; LUKE I. 11, 26. He has been described as “the angel of death, the prince of fire, the spirit who presides over the thunder and the ripening of fruit, the linguist who taught Joseph the seventy languages of Babel, as the only angel who could speak Chaldee and Syriac.”

There were Michael and Raphael and many others with names, about whom the fathers of the Church disputed much as to the time of their creation, their nature and form; whether male or female; whether they were winged; whether the order of spirits were much superior to them, etc.

The Jews believed in a guardian angel; angels are also mentioned in MATT. XVIII. 10; ACTS XII. 15.

Paul says, “Let no man rob you of your prize by a voluntary humility and worshipping of the angels.”—COL. II. 18.

The council of Laodicea in the third century called this worship of angels a disguised idolatry.

The dead that are raised, are as angels in heaven. Vide MARK XII. 25; LUKE XX. 36.

Some mortals have been sanctified long after death by the authorities of the Church, and are now worshipped as Saints that are nigh to God.

THE FALLEN ANGELS

A curious fable relates how even the angels in heaven, associating with the Lord in his heavenly abode, should fall from grace and dare oppose God himself, fully aware of his omnipotence.

Michael and his angels going forth to war in heaven with the great dragon, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; day star, son of the morning, Lucifer, vide IS. XIV. 12. He and his angels were cast down to earth, REV. XII. 7-10.

THE DEVIL

The Chief Satan, Devil, Beelzebub, Belial, was cursed into the eternal fire which is prepared for the devil and his angels; MATT. XXV. 41; REV. XX. 10. Satyrs, he-goats, LEV. XVII. 7; Satan moved David to number Israel, I CHRON. XXI. 1; Satan, JOB I. 6; Satan the Lord's adversary, ZECH. III. 1; Job's misfortune; MARK I. 13; II COR. II. 11; XI. 14; I THESS. III. 18; II THESS. II. 9; REV. II. 9; MATT. IV. 8; COR. X. 21; EPH. IV. 27; VI. 11; I TIM. III. 6; IV. 1.

HELL

The dark abyss, hell, sheol, pit, grave: grave (sheol), GEN. XXXVII. 35; pit, JOB XXXIII. 24; NUM.. XVI. 30, 33; sheol, PS. VI. 5; JOB XIV. 13; hell, pit, IS. XIV. 9, 11, 15; EZEK. XXXI. 15; MATT. X. 28; JAMES III. 6; II PETER II. 4; cast into hell, LUKE XII. 5; outer darkness, MATT. XXII. 13; hell of fire, MATT. V. 22, 29, 30; XVIII. 9; furnace of fire, MATT. XIII. 42; fire of hell, unquenchable fire, MARK IX, 43; chaff for unquenchable fire, MATT. III. 12; into eternal fire and eternal punishment, MATT. XXV. 41, 46; the eternal fire, MATT. XVIII. 8; MARK IX. 43, 45; punishment of eternal fire, eternal destruction, II THESS. I. 7, 9; lake of fire and brimstone, REV. XX. 10.

That was the beginning of the Dualism of the Christian religion. A rival dominion in the infernal region, opposed to the Kingdom of Heaven.

MYTHOLOGY

The Bible represents the Christian religion to an outsider like myself, as more polytheistic, if numbers of supernatural beings are a criterion, than the polytheism of any other theology, or, rather, mythology. The whole scheme seems similar to that of the classic polytheism with a change of names and details.

There is the Kingdom of Heaven presided over by God the Father, sitting on a throne like Jupiter; there is his Son, a demigod, partaking of all the good qualities of the many demigod sons of Jupiter. There is the Holy Ghost, whose function in baptism reminds one of Neptune in his element of water. There are the many angels of high and low degree; there are spirits thought higher than angels, and there are ghosts and saints. All these outnumber the minor deities of classic times.

Opposed to this region is the underworld or Hell, presided over by Satan who, with his hosts of fallen angels, evil spirits, and every hindmost devil, outstrips Pluto, surrounded by his Eumenides and Parcæ and Harpies in his infernal Hades.

Between these conflicting hosts dwells poor mortal man; the bone of contention. Born in original sin, unable by reason of defective creation to keep his covenant with God, he falls an easy prey to the Devil.

THEOPHAGISM

"Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is *my body*. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is *my blood* of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—MATT. XXVI. 26-30; cf. MARK XIV. 22-26; LUKE XXII. 14-21.

"He that *eateth my flesh and drinketh my blood* hath *eternal life*."—JOHN VI. 54, 31-60.

This supper of Jesus and his disciples gave rise to the ceremony of the Lord's Supper, a sacrament of the Christian religion, also known as Eucharist, Communion, Transubstantiation, and Mass.

The Roman Catholic Church declared Transubstantiation an article of faith. By consecration, the bread and wine is believed to be actually transformed by God into the very body of Christ. The taste and the other physical qualities of bread and wine only remain in appearance. Luther's doctrine of "Impanation" was opposed by Carlstadt who claimed only the spiritual presence of Christ, and by Zwingli who considered the ceremony only as a commemoration of Christ's death; the bread and wine being symbols. In both cases, however, it is feeding upon Christ either carnally or spiritually.

When we read of a Christian Missionary sacrificing all there is in life, to convert the ignorant savages who show their only appreciation by eating of his flesh and drinking of his blood, we are horrified. Even cannibalism loses its horrors when it is claimed that good Christians are fond to express their love for their Savior Lord Jesus, by eating his flesh and drinking his blood.

That theophagism is only metaphorical, renders the sacrament more revolting. Why entertain such abominable suggestion when it is not intended to express any truth?

That the whole doctrine, like so many others of the most importance in the Bible, is untenable, can be proven by the fact that the partisans of the different doctrines on this subject have waged an acrimonious contest for hundreds of years and still believe in such contradictory tenets. How much learning and wisdom was wasted in all these disputes and controversies!

THE GOLDEN RULE

"As ye would that men should do to you, do ye also to them likewise."—LUKE VI. 31; MATT. VII. 12.

This axiom did not originate with Jesus, as some think, but is found, variously expressed, in all religions. It was always a natural law independent of religion, observed everywhere in order to live in security of life and liberty.

"Thou shalt not take vengeance, * * * but thou shalt love thy neighbor as thyself."—LEV. XIX. 18; MATT. XXII. 39; ROM. XIII. 9; GAL. V. 14.

This Old Testament text really applies as well; for everyone we come in contact with, is a neighbor, and he who loves his neighbor as himself would not do to him what he would not suffer from others.

"Love ye therefore the stranger."—DEUT. X. 19.

In a negative form, "He that despiseth his neighbor, sinneth."—PROV. XIV. 21; XXIV. 17.

"Shew mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor."—ZECH. VII. 9, 10

Notwithstanding these views, Jesus says, "Ye have heard it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you."—MATT. V. 43-45. In addition to the above Jesus says:

"Bless them that curse you . . . To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak, withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again."—LUKE VI. 27-32.

"As ye did not unto one of the least, ye did it not unto me."—MATT. XXV. 45. Not rendering evil for evil, or reviling for reviling."—I PETER III. 9. "Speak evil of no man."—TITUS III. 2.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."—I JOHN IV. 20.

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—I JOHN III. 15.

Paul says, "But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever."—I TIM. V. 8.

The above sayings of the apostles directly contradict what Jesus taught.

"If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yes, his own life also, he cannot be my disciple."—LUKE XIV. 26, 18 et sequens.

PRAYER

To pray or "ask with earnestness or zeal for a favor" or something desirable, constitutes the communion between man and his God; the creation of his own ever-changing fancy.

Man prays and worships more when a child or when childish than when he is in the prime of his mental and physical strength. The savage has more fear and faith, and usually more gods whom he worships. He endeavors to pacify their anger, or gain their good will, or some advantage over his enemies.

Prayer, as taught in the Bible, has always seemed to me inconsistent with God's supreme justice, with his power of knowing each individual's condition and need, without being told. Is not God the Almighty, always doing what is best under all circumstances? Could he be influenced or swerved from his righteousness?

If the prayer were for personal favor that would not in any way affect anyone else injuriously, it would, nevertheless, show distrust that God might not of himself do what is right.

If it were only to call the Lord's attention to the case, having faith in his justice, it would imply that the Almighty was not omniscient. God who seeth and knoweth all things, who feedeth the birds of the heaven, and without whom no sparrow falleth on the ground, who numbereth the very hairs of your head, has no need of being reminded by you who are of more value than many sparrows; cf. MATT. VI. 26; X. 29-32.

RAIN-PRAYER

Should the prayer involve the elements or the natural processes of the world, as asking for favorable winds on a voyage, which, of course, would be unfavorable and possibly disastrous to the one traveling in the opposite direction and who likewise prayed, it would become flagrantly apparent how inconsistent prayers are to one another. Likewise, in the case of different crops, some need rain and others sunshine; the farmers ask accordingly.

Elijah prayed that it might not rain for three years and six months, vide JAMES V. 17.

East Las Vegas, N. M., June 24, 1908.—(Special.)—Five hundred men and women knelt, before an altar they erected on Zion hill, all last night and prayed for rain.

Milwaukee, Wis., Sept. 21, 1908.—(Special.)—The Most Rev. Sebastian G. Messmer, Archbishop of Milwaukee, has sent a letter to the clergy of his diocese ordering prayers for rain. "It is hereby ordered that public prayers be offered in our churches for rain until the Lord deigns to hear our prayer."

A cartoon of the Chicago Tribune entitled, "Pity the Poor Weather Man." comes apropos.

Northwestern Farmer.—"Don't interfere with our thrashing, but put out the forest fires!"

Southwestern Farmer.—"Soak our ground so we can plow, but don't interfere with our wheat hauling!"

What shall God do? "For your heavenly Father knoweth that you need all these things."—MATT. VI. 32.

WAR AND CRIME-PRAYER

In war each combating nation prays for the help of God. Thus in all the affairs of life, the individual prays for success in business, in any enterprise or ambition; even success in theft, robbery, and murder. Elisha, with the help of God, had two bears kill forty-two children who mocked him, cf. II KINGS II. 24.

Lacenter, Ky., May 19, 1908.—Kneeling on the ground in the moonlight, with their heads bowed, while their leader, his masked face turned toward heaven, offered prayer, a band of "night riders" last night destroyed the big tobacco barn of H. G. Maddox, not far from this place. After the torch had been applied and the flames were under good headway, the strains of "Nearer, My God, To Thee," were heard floating through the air to the accompaniment of crackling timbers and the roar of the flames.

That the "night riders" did not stop short of murder is, alas, a notorious fact.

Ignorant devotees, in Mexico and other countries infested with brigands, pray for success in their expeditions of rapine and murder. God being almighty, they believe he can help them if he will. Their *faith* is implicit, and by fervent prayer they expect God to be won

over as a confederate against their enemies or others of their fellow-creatures.

"And all things, whatsoever ye shall ask in prayer, *believing*, ye shall receive."—MATT XXI. 22.

"Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."—MATT VII. 7, 8.

PRAYER FOR VENGEANCE

David prays: "And exalted be the God of my salvation: Even the God that executeth vengeance for me, and subdueth peoples under me. He rescueth me from my enemies: Yea, thou liftest me up above them that rise up against me."—PS. XVIII. 47, 48.

"The righteous shall rejoice when he seeth the vengeance: He shall wash his feet in the blood of the wicked. So that men shall say, Verily there is a reward for the righteous."—PS. LVIII. 10-12.

"Through God we shall do valiantly: For he it is that shall tread down our adversaries."—PS. LX. 12.

The above is a specimen of a prayer from among many of the Bible. It shows that the inspired writer thinks David could make use of God to execute his vengeance for him on his enemies and his adversaries; that such help from God is a *reward* for his (?) righteousness.

When Jeremiah found that the people had "devised devices" against him, he prayed: "Remember how I stood before thee to speak good for them. Therefore deliver up their children to the famine, and give them over to the power of the sword; and let their wives become childless and widows; and let their men be slain of death, and their young men smitten of the sword in battle."—JEREMIAH XVIII. 20, 21.

He reminds God why he deserved the cruel reward he asked. Think of the *faith* he had that God would act so cruelly!

If a prayer asks that a sin, such as theft or murder be forgiven, the eternal and perfect *justice of God* seems *uncompromising*, but even that may be frustrated by the intercession of *Jesus* who has already made *atonement* by his suffering and sacrifice for *all sins* of man; "for there is no man that sinneth not," 1 KINGS VIII. 46. Jesus is

Mercy, and full of compassion; he stands between the culprit and the Judge.

ANSWERED PRAYER

The Lord appeared to Solomon in a dream and said: "5 Ask what I shall give thee. 9 Give thy servant therefore an understanding heart to judge the people, that I may discern between good and evil; 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold I have done according to thy word."—I KINGS III. 6-14.

Notwithstanding the Lord had granted his prayer, Solomon turned out badly. Did God fail in his power to fulfill the prayer, and did he fail to foresee the end? It seems to me inconsistent with God's omnipotence.

3, 4 Solomon had 700 wives, princesses, and 300 concubines: and his wives turned away his heart after other gods; 9 And the Lord was angry with Solomon, . . . and he appeared unto him twice, and commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. 12 I will surely rend thy kingdom out of the hand of thy son, 13 but I will give one tribe to thy son, for David my servant's sake, 34 whom I chose, because he kept my commandments and my statutes, Confer I KINGS XI. 3-34.

HYPOCRITE'S PRAYER

In order to gain their object or reward, the priests tried to excite God's jealousy in:—

"O Lord, give not thine heritage to reproach, that the nations should rule over them: wherefore should they say among the peoples, Where is their God? *Then* was the Lord jealous for his land, and had pity on the people."—JOEL II. 17, 18.

Amos tells of God's reproof and judgment of Israel, of his exhortation to repentance and his regret of their hypocritical peace offerings and sacrifices, AMOS v.; then prays to avert the calamity and the Lord repented, AMOS VII.

“Whosoever shall call upon the name of the Lord shall be saved.”—ROM. X. 13.

“And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward, But thou when thou prayest, enter into thy inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee . . . 8 God your Father knoweth what things ye have need of, before ye ask him.”—MATT. VI. 5.

“The temple of God is holy, which temple ye are.”—I COR. III. 17; VI. 19; II COR. VI. 16.

Utility is at the bottom of all prayer, and prayer implies a vacillating Deity that can be influenced to grant whatever asked.

REWARD

The principal and ultimate object that incites every Christian disciple to lead an exemplary life, to be an ascetic and suffer in patience, to be good and humble and pious, is the promised reward which exceeds so infinitely all his self-denial and sacrifice that there can be no question of who gets the better of the bargain, or covenant: for, “If the dead are not raised, let us eat and drink, for to-morrow we die,” said Paul; I COR. XV. 32.

The Lord appeared unto Isaac saying, “I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father; and I will multiply thy seed as the stars of heaven, and I will give unto thy seed all these lands; and in thy seed shall the nations of the earth be blessed; *because* that Abraham *obeyed my voice*, and kept my charge, my commandments, my statutes, and my laws.”—GEN. XXVI. 2-6.

“Verily there is a reward for all the righteous.”—PS. LVIII. 11. Reward of body and life promised the dead bones of all Israel; EZEK. XXXVII. 6.

“Great is your reward in heaven.”—MATT. V. 12. A righteous man shall receive a righteous man’s reward; MATT. X. 41; V. 20.

“But according to his promise, we look for new

heavens and a new earth, wherein dwelleth righteousness."—II PETER III. 13.

"21 For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he *will*, et seq. 28 For the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."—JOHN V. 21; I COR. XV. 22.

"So then he hath *mercy* on whom *he* will and whom he *will* he *hardeneth*."—ROM. IX. 18.

"11 And I saw a great white throne. 12 And I saw the dead, the great and the small, standing before the throne, and books were opened; . . . and the dead were judged . . . according to their works."—REV. XX. 11.

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no *reward* with your Father which is in heaven."—MATT. VI. 1.

Miss Eleanor Merron Cowper, in a remarkable farewell letter to Judge Boyce, published in the Chicago Tribune, Dec. 1908, says among other directions: "Let there be no services. If what I've done for others in my lifetime isn't sufficient indorsement for the world to come (if there is one, which I don't believe), then no hammering at the gates by a professional pulpit puppet, who knows no more about it than I do, is going to make any difference."

"Ihr wollt noch bezahlt sein, ihr Tugendhaften! Wollt Lohn für Tugend und Himmel für Erden und Ewiges für euer Heute haben."—Nietzsche. Indeed, you wish to be paid, you virtuous ones! A reward for your virtue and a heaven for earth and eternity for your present life.

BAPTISM

Proselytes had to be made clean by a ceremony of washing to become members of the Jewish church. Vide HEB. IX. 10; MATT. VII. 4; LUKE XI. 38.

The Israelites were all baptized unto Moses in the cloud and in the sea; I COR. X. 2.

John the Baptist, baptized with water only, by immersion in the river Jordan those that confessed their sins; MATT. III. 6, 11; ACTS VIII. 38.

"Jesus shall baptize you with the Holy Ghost and with fire."—MATT. III. 11; LUKE XII. 50; ACTS VIII. 18; XI. 16.

Jesus said: "No man can come unto me, except it be given unto him of the Father."—JOHN VI. 25.

"Except a man be born anew, he cannot see the kingdom of God."—JOHN III. 3, 5. "Except a man be *born of water* and the *Spirit* he cannot enter into the kingdom of God."—JOHN III. 5; VI. 47; ROM. VI. 4; COL. II. 12; COR. XII. 13.

The only references to infant baptism and giving of names, are found in MARK X. 14; LUKE I. 59-63; XVIII. 16.

The Holy Ghost is supposed to regenerate a man by the grace of baptism much like the sacrament of atonement, or Lord's supper; JOHN VI. 47-60.

Jesus instructed that the disciples of all nations be baptized into the name of the Father and the Son and the Holy Ghost; MATT. XXVIII. 19. "He that believeth and is baptized shall be saved."—MARK XVI. 16; GAL. III. 27.

Baptism is another sacrament that grew up from indefinite testimony giving rise to much disputation and interpretation. Some contend that baptism is a sacrament of regeneration absolutely necessary to salvation, others that it is merely a symbolical rite of little importance. Some sects hold that immersion is necessary; others that aspersion by affusion, pouring, or sprinkling suffices. Some think infants must be baptized to be saved, others believe that they belong *ipso facto* to the kingdom of God.

A righteous man not conforming to these rituals cannot enter the new life. Baptism is the Shibboleth.

HEALING

HEALING IN OLD TESTAMENT

Some cases of healing recorded in the Old Testament are:

Record.	Disease.	Agent.	Manner.
Num. XXV. 1-12	Plague that killed 24,000.	Phinehas	spearred a certain man and woman.
I Kings XVII. 17-24.	No breath left in him; the son slain.	Elijah	stretched himself upon the child three times, and prayed to have its soul returned, and he revived.

HEALING IN NEW TESTAMENT—DR. FACT. 177

Record.	Disease.	Agent.	Manner.
II Kings IV 28-37.	Death, son of Shunammite.	Elisha	lays upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon him; and the flesh of the child waxed warm. Then he returned, and walked in the house once to and fro: and went up, and stretched himself upon him; and the child sneezed <i>seven</i> times, and the child opened his eyes. said, Go and wash in Jordan <i>seven</i> times and the flesh shall come again to thee, and thou shalt be clean.
II Kings V. 10-16	Leprosy of Naaman, Capt. of the host.	Elisha	
II Kings XIII. 21.	Dead man in sepulcher.	Elisha	As soon as the man touched the bones of Elisha, he revived and stood on his feet.

God, according to IS. LVIII. 7, 8, says, Let the oppressed go free, deal thy bread to the hungry, and bring the cast out to thy house, cover the naked. Then thy *healing* shall spring forth speedily. This might be interpreted as having reference to Christ.

Jesus himself and the disciples in his name are reported to have wrought following cures:—

HEALING IN THE NEW TESTAMENT

Record.	Disease.	Agent.	Manner.
Matt. VIII. 14; Mark 1.30; Acts XXVIII. 8.	Fever and dysentery.	Paul	by touch.
Mark VI. 5; Matt. XIV. 36.	Sick, a few	Jesus	Laying on of hand. touching border of gar- ment.
Matt. IV. 23	Sick, all man- ner of.	Jesus	healed them.
Mark VI. 56.	Sick, divers diseases	Jesus	touching border of garment.
Matt. XIX. 2.	Sick, at mar- ket place.	Jesus	multitudes were healed.
Acts III. 2-7.	Lame, born thus.	Jesus, Peter & John	fastening eyes on him, in the name of Jesus Christ walk.
Matt. XV. 30 Matt. XXI. 14. Matt. XII. 22.	Lame Maimed Blind.	Jesus Jesus Jesus	healed them.
Mark VIII. 22.	Blind.	Jesus	spit on eyes and laid his hands upon him.
Mark X. 52.	Blind.	Jesus,	Go thy way, thy faith hath made thee whole.
John IX. 1-41.	Blind from birth, on Sab- bath.	Jesus	spat on the ground and made clay of the spittle, and anointed the eyes with the clay, and said unto him, Go wash in the pool of Siloam.
Matt. IX. 29, 30.	Blind, two	Jesus	touched the eyes, Accord- ing to your faith be it done to you, and their eyes were opened.
Matt. XX. 29-34.	Blind, two	Jesus	touched their eyes and they received sight.

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Record.	Disease.	Agent.	Manner.
Mark VII. 32-37.	Deaf and dumb	Jesus	put his fingers into his ears, and spat, and touched his tongue; and looking up to heaven, he sighed, and saith to him, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain.
Matt. XII. 22; XV. 30; XXI. 14.	Dumb.	Jesus	healed.
Matt. VIII. 6-13, Luke VII. 1-11.	Palsy, servant of centurion lieth tormented	Jesus	Go thy way, as thou hast believed, so be it done unto thee.
Matt. IX. 2.	Palsy.	Jesus	Son, be of good cheer; thy sins are forgiven.
Mark II. 3-6, Luke V. 19-21, Acts VIII. 7.	Palsy, lowered patient through roof.	Jesus	healed.
Acts IX. 33-34,	Palsy for 8 years.	Jesus	Peter said; Aeneas, Jesus Christ healeth thee, arise and make thy bed.
Luke XIII. 11,	Infirmity of spirit in woman, bowed down for 18 yrs., could not lift herself.	Jesus,	Woman, thou art loosed from thine infirmity. And he laid his hands upon her; and immediately she was made straight, and glorified God.
John V. 5,	Infirmity in man for 38 yrs.	Jesus.	Arise, take thy bed and walk.
Matt. IX. 20-23,	Issue of blood in a woman for 12 yrs.	Jesus	touched border of garment; Daughter be of good cheer; thy faith hath made thee whole.
Luke VIII. 43,	Issue of blood, could not be healed by physicians; accounts differ.	Jesus.	She touched the border of his garment, and was healed.
Luke XIV. 3, 4,	Dropsy, man on sabbath.	Jesus	healed him.
Matt. VIII. 2, Mark I. 40-45, Luke V. 12, etc. Luke XVII. 12,	Leprosy,	Jesus	touched him, I will, be thou made clean; and straightway he was cleansed.
	Leprosy, 10 lepers.	Jesus,	Show yourselves to the priests, as they went they were cleansed.
Matt. XII. 10, 13,	Leprosy, withered hand, on the sabbath.	Jesus	Stretch forth thine hand; and it was restored.
Matt. XVII. 14-19,	Epilepsy,	Jesus	rebuked the devil who went out of him.
Mark IX. 18, Luke IX. 42,	Epilepsy, youth from childhood, dumb spirit dashes him down, he foameth and grindeth his teeth.	Jesus	Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.
Luke XI. 14, Matt. IX. 32.	Possessed by devil.	Jesus	cast out devil, and dumb man spake.
Matt. VIII. 28,	Devil, two possessed.	Jesus	commanded the devils to go into the swine.
Mark V. 2-20,	Unclean spirit, man no one could tame.	Jesus,	Come forth thou unclean spirit out of the man; 2,000 rushed into the swine.
Mark I. 23-28,	Unclean spirit in a man.	Jesus,	Hold thy peace, come out of him.

Record.	Disease.	Agent.	Manner.
Matt. XV. 22-29, Mark VII. 25-31,	Devil, vexed daughter.	Jesus	O, woman great is thy faith, be it done unto thee, even as thou wilt.
Mark VIII. 16, I.34	Devil, possess- ed of many.	Jesus	cast out the spirit with a word and healed many that were sick.
Luke VIII. 2, 3,	Devils, 7 devils of Mary Magda.	Jesus	healed.
John XI. 1-45,	Death. Lazarus	Jesus,	Lazarus come forth. Loose him and let him go.
John IV. 46-54,	Death, son on point of death.	Jesus,	Go thy way, thy son liveth.
Acts IX. 36,	Death, Dorcas, sick and died.	Jesus	by Peter who prayed, Arise, and she opened her eyes and sat up.
Matt. IX. 18, Mark V. 23-43,	Death, daugh- ter died,	Jesus	took her by the hand, and she arose.
Luke XXII. 52, Matt. IV. 23, 24,	Ear struck off, Divers diseases, and torments, possessed with devils, epilep- tics, palsied.	Jesus Jesus	touched and healed it. healed them.

Jesus instructs disciples to heal the sick, raise the dead, cleanse lepers, and cast out devils. Vide MATT. X. 5-12; X. I.

Jesus says those that are baptized and believe in my name shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.—MARK. XVI. 17, 18.

"Insomuch that unto the sick were carried away from Paul's body, handkerchiefs or aprons, and the disease departed from them, and the evil spirit went out."—ACTS. XIX. 12.

"Is any among you suffering? Let him pray. . . . Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up . . . Confess your sins one to another, and pray one for another, that ye may be healed."—JAMES V. 13-17; JOHN V. 6; VII. 23; ACTS XI. 34.

Gifts of healing, cf. I COR. XII. 9; as a sign of apostleship, II COR. XII. 12.

EXORCISM

These cures as described in the Bible were effected chiefly by faith, by direct and indirect touch as by means of the healer's handkerchiefs, etc., and by the applications

of a mixture of clay and spittle; for no one would dare say that Jesus used this *materia medica* merely as a pretense.

The multitude did not seem to have regarded these cures as any more remarkable than those they were accustomed to witness; for, with the exception of the disciples, they did not marvel much. The inference is that if the cures were effected at all, the accounts of them were exaggerated and unreliable, like so many other accounts that contradict one another in the New Testament.

Most of the cases were possessed by devils that had to be exorcised. It is quite as easy for a patient to believe that he has become dispossessed as possessed of imaginary beings, if he is credulous and has faith in the healer. "*L'idée suggerée et acceptée, tend à se faire acte,*" the idea suggested and accepted, tends to happen. It matters not whether the agent was a divine healer, religious teacher, a magician, or a charlatan, a "Christian Scientist" or a real scientist.

Since Jesus would not have used sophistry, he must have believed in devils, if the Bible reports correctly. To-day there are probably few Christians that believe that there are devils, or that anyone can be possessed by them. If some then, reject this doctrine as being incredible, like so many others, what in the Bible remains that is worthy of credit?

If these "cures" had been effected *without* faith on the part of the patient, yes, contrary to his belief then *immagination* could not have entered as a factor, and divine intervention would have seemed more plausible. The "*vis medicatrix naturæ*" which every physician recognizes as his indispensable collaborator, must not be ignored as a factor, if it does not of itself constitute that divine, miraculous and curative force.

PHYSICIANS

In this connection it is interesting to review some of the references to the physician, the pharmacist, and to medicine.

Asa was diseased in his feet; yet in his disease he sought not the Lord, but the physicians; cf. II CHRON. XVI. 12.

When by faith and with words they tried to comfort Job, he said to Zophar, Ye are all physicians of no value; JOB XIII. 4.

"Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"—JER. VIII. 22.

"Luke, the beloved physician."—COL. IV. 14.

"And a woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."—MARK V. 26; LUKE VIII. 43; MATT. IX. 20.

"They that are whole have no need of a physician, but they that are sick."—MATT. IX. 12; LUKE V. 31.

"Physician heal thyself."—LUKE IX. 23. Jesus here refers to himself as the physician in the parable.

APOTHECARIES

Hananiah is one of the apothecaries referred to in NEHEM. III. 8. For art of perfumer, see EX. XXX. 25, 33, 35; XXXVII. 29.

MEDICINE

Thou hast no healing medicine; JER. XXX. 13. In vain dost thou use many medicines; there is no healing for thee; JER. XLVI. 11. Is there no balm in Gilead? JER. VIII. 22. The leaf of the tree of healing; EZEK. XLVII. 12. A merry heart doeth good like a medicine; PROV. XVII. 22.

EMBALMER.—Embalmed and put in a coffin; GEN. L. 26.

MAGICIANS, ETC.

As the sick, the lame, the blind, the deaf and dumb, those stricken by the plague, or suffering from "*morbus sacer*," and divers other diseases, were at the time thought to be afflicted by God for trial or punishment, the patient looked to the Lord or to his representatives, the prophets or priests, for help by prayer, fasting, religious rites, and ceremonies.

Those that were supposed to be possessed by Satan or his host of evil spirits, or were suffering from some mysterious visitation, dumb palsy, alienation, or trance, had recourse to religious healers and also to magicians and sorcerers who by charms, fetichism of all kinds, by incantations, and concoctions, pretended to effect cures.

We can easily understand how a hysterical paralytic confined to bed for years, got up suddenly at the command of some one believed to be endowed with miraculous power; how a person in a faint or in a trance, thought to be dead, would quickly revive when spoken to loudly and authoritatively. It is done to-day as much as it was in the time of Christ.

The physicians of the Jews were not on a par with those of the Greeks as evidenced by the works of Hippocrates written about 400 years before Christ.

MIRACLES

Miraculum, strangeness, wonderfulness; a wonder, marvel, *θαῦμα*; a thing, unusual; an object of wonder or surprise; a portent, sign; a supernatural deed by man.

Some think miracles happen in accordance with a law that seldom operates and is therefore unfamiliar; others, that the miracle suspends for the time, existing laws, or that the supernatural supersedes the natural law. The orthodox Christian has the same faith in the truth and necessity of miracles as the people had for whose edification they were supposed to have been performed. They believe that God thus convinced unbelievers of his existence and power; and that his prophets were permitted to work wonders, for the same reason. Christ the Son of God, was to be found and identified by such special signs of God.

The angel of the Lord announced what the Messianic prophets predicted; the star in the east went before to reveal the birth of Christ; the dove descended to identify, that John who preceded for that purpose might recognize him. Jesus worked wonders that the people might realize his superhuman, his divine powers; for how otherwise would he have differed from other good men. The miracles were the proofs that what was said or commanded was the divine Will; and that the belief in them was essential to Christianity and the integrity of the Bible.

The biased, dogmatic opinion of the orthodox rests upon his implicit belief in the truth of the Bible as the inspired work of God. Man can neither add to the Bible nor subtract from it, without questioning the very word

of God himself, which would spell the loss of faith and life. Vide REV. XXII. 18, 19.

THE LOSS OF FAITH

Judging by the frequent controversies that appear in our daily papers regarding miracles, and supernatural events, there are an ever-growing number of leading clergymen who regard the Bible as a *human* testimony of God, and therefore full of *human errors*. They believe, it seems to me, the *spirit* of the Bible rather than the figures of speech, miracles, and the like, conveyed by the body of words; the work of mortal minds and hands.

The scholarly theologians are particularly outspoken in the search of divine truth. They are men that have had all the advantages of the orthodox minister plus the benefits of the theological student. Their opinion differs from that generally entertained by Christendom during all these ages of its growth. They reason that some miracles are merely figures of speech, or exaggerated narratives based on facts or legends, and argue from universal experience and observation, from scientific research, and from facts based on history, that some miracles are improbable, others impossible, most of them unnecessary, and all of them rather a hindrance than a help in gaining converts.

ORTHODOX BELIEF

When people believed the sun stood still at the command of Joshua, they thought the sun traveled around the earth, that the earth was flat and covered by the dome of heaven adorned with moon and stars to light up the earth; that the earth was the only land especially separated from heaven, and that God created all this for his favored creature, man.

It was also believed at one time that man could be possessed by the devil, and that witchcraft existed, for which burning at the stake was thought to be righteous punishment. Now there are probably no orthodox Christians that have not outgrown these more palpable superstitions.

Thus it is likely that the orthodox will always follow slowly in the wake of their scholarly leaders, although

they may ever be loud in denouncing them for betrayal of trust and heresy.

The non-Christian being without faith, cannot understand, except because of heredity and environment, how it is possible for anyone to believe in such a travesty of God and his supposed signs and wonders.

CLERICAL CRITICS OF THE BIBLE

Rev. Wm. H. Babcock, pastor of the First Reformed Church, N. Y., would, if given permission, speak the truth for two years.

Prof. R. M. Wenley, University of Michigan, at the Episcopal Congress said: "Discrepancies fill the New Testament." He disputes the biography of Jesus.

Rev. W. Gladden of Des Moines, Iowa, believes no longer in the Gospel of Jesus, and thinks the Golden Rule is ignored.

Sir Oliver Lodge, Prof. of Physics at the University of Birmingham, offers a scientific catachism that recognizes the Darwinian theory.

Abbé Loisy, a French modernist, defies the clergy to show the authenticity of the Bible.

Detroit, May 13, 1908.—The Episcopal Congress assails the truthfulness of the Bible.

Rev. Loring W. Batten, Prof. of Old Testament Exegesis in the General Theological Seminary, N. Y., believes Old Testament history to be of doubtful authority.

Rev. Ernest M. Paddock, Rector of Emmanuel Church, Allegheny, Pa., does not credit the authors of the Old Testament, but thinks it a gradual growth.

Rev. Lestern Bradner of St. John's Church, Providence, R. I., says higher criticism is a reconstruction of history.

Rev. H. E. Fosbroke, Prof. of Hebrew and Old Testament Literature at the Nashotah Theological Seminary, argued that religious customs of the Hebrews were borrowed from nations among whom they lived.

Dr. Algernon Crapsey, unfrocked Rector of St. Andrew's Episcopal Church, Rochester, N. Y., and Dr. M. M. Mangasarian, Lecturer of the Independent Religious Society, had a public debate on the subject of the historical Christ.

Some other learned leaders in search of the truth are: Prof. Herbert L. Willett of the University Divinity School, Pastor of the Baptists' and Disciples' Memorial Church. Rev. James Gordon, Watervliet, Mich. Prof. Frank Hugh Foster of Olivet, Mich., in the American Journal of Theology. Prof. George Burman Foster. Prof. Albert G. Coe, of the Northwestern University Association, Editor of the American Journal of Theology.

There are many other distinguished men that should be named here as fearless champions of the cultivation of consistency and of truth, but for want of space and time, and lack of information, they are regretfully omitted.

MIRACLES

Miracles of all kinds, those relating to cures and those that excite wonder and strengthen belief, those that had for their object the sustenance and protection of the chosen people, those aiding them in their wars, and those which punished their enemies, as well as those that resurrected the dead, have always been considered, except by the credulous, the weakest part of the Gospel, taxing the credulity of man even more than all the many inconsistencies, cruelties, obscenities, and other faith trying Biblical stories.

The first doubts of a Christian are usually engendered by these preposterous signs which violate not only every known law of nature, but also all common sense and human experience.

A perfectly natural but uncommon event may seem supernatural and miraculous to the ignorant or to those of little experience. The impression a natural phenomenon makes when witnessed for the first time is one of wonder, inspiring awe and fear. Unable to find an explanation, it is not at all strange that any event apparently enshrouded in mystery should be attributed to God.

Variously affected by the same occurrence, witnesses relate their personal impressions which might differ materially from one another and from what actually occurred. Hearsay accounts, we know, grow more divergent from the truth the more often they are repeated. Is it any wonder that those who finally record them should interpolate their own views until all fact is lost in fiction?

Men of wider experience who, of course, are always the few, may not see in such event anything new or supernatural.

If recorded "miracles" were a proof of the existence of God; if they were intended to demonstrate God's omnipotence, his will and wishes concerning the affairs of man, then the miraculous in Grecian, Roman, Teutonic mythologies, or in any religious belief, should be accorded the same credence in proving the power of the deity in question.

For over a thousand years the Greeks and others implicitly believed in the truth of their unnatural legends concerning Jupiter, Juno, and all the many other gods and demi-gods, and their "supernatural" doings.

The followers of other beliefs are as sincere and as capable of judgment and even more numerous than the Christians. They believe and have faith in what is recorded in their respective sacred books. Why should their faith be any more fallacious than that of the Christians?

For many years miracles have been the subject of discussion. Many scholarly theologians who search for the truth even in the Bible, do not believe them. Faith in signs and marvels is now fast disappearing among the masses of the Christians.

Besides the miraculous cures of the New Testament, God wrought wonders and signs through his prophets, his Son Jesus, and the apostles.

Lot's wife became a pillar of salt on looking back.....	Gen. XIX. 26	Lintels.....	Ex. XII. 23
Jacob wrestled with God and prevailed.....	Gen. XXXII. 24	Pillars of fire.....	Ex. XIII. 21
Wonders of Moses.....	Ex. III. 20	Divides sea.....	Ex. XIV. 16-27
Rod.....	Ex. IV. 3	Water made sweet.....	Ex. XV. 25
Leprous hand.....	Ex. IV. 7	Bread-rain.....	Ex. XVI. 4
Water to blood.....	Ex. IV. 9	Quails.....	Ex. XVI. 13
Fish die in bloody rivers.....	Ex. VII. 17	Smites rock for water..	Ex. XVII. 5
Frogs.....	Ex. VIII. 3	Hands of Moses held up to win.....	Ex. XVII. 12
Lice.....	Ex. VIII. 16	Moses went to God on mountain.....	Ex. XIX. 3
Flies.....	Ex. VIII. 21	Marvels.....	Ex. XXXIV. 10
Murrain.....	Ex. IX. 3	Cloud by day, fire by night.....	Num. IX. 45
Boils and blains.....	Ex. IX. 9	Moses beholds form of the Lord.....	Num. XII. 8
Pest.....	Ex. IX. 15	Rock and water.....	Num. XX. 8
Hail fire.....	Ex. IX. 23	Fiery serpent.....	Num. XXI. 6
Locusts.....	Ex. X. 4, 12	Brazen serpent.....	Num. XXI. 9
Darkness.....	Ex. X. 23	II Kings XVIII. 4; John III. 14	
First born.....	Ex. XI. 5	Ass speaks to Balaam.....	Num. XXII. 28
Passover.....	Ex. XII. 13		

Plague that killed 24,000 stayed.....Num. XXV. 9	Isaiah's prayer turned shadow back.....II Kings XX. 10
Waters of Jordan cut off.....Josh. III. 13	Deceased arise..Ps. LXXXVIII. 10
Walls fall from shouting.....Josh. VI. 20	Mountains bowing, hills skipping.....Ps. CXIV. 4
Lord stoning the Amorites.....Josh. X. 11	Dream of resurrection; clothed bones with flesh and life.....Ezek. XXXVII. 6
Sun stood still.....Josh. X. 12	Interpretation of dream.....Dan. II. 44-49
The fleece.....Judges VI. 40	Three men in fiery furnace.....Dan. III. 23
Flames of altar.....Judges XIII. 20	Interpretation of dreams.....Dan. IV. 23
Samson and lion.....Judges XIV. 6	Daniel unhurt in lion's den.....Dan. VI. 18-23
Honey from body of lion.....Judges XIV. 9	Jonah and whale.....Jonah I-IV
Smote 1,000 men with jawbone of ass.....Judges XV. 16	Three days and nights in whale.....Matt. XII. 40
Samson carried city-gates up moun- tain.....Judges XVI. 3	Jonah as sign to Ninevites.....Luke XI. 30
Dream of Solomon.....I Kings III. 14	Angel of annunciation.....Luke II. 8-11
Ass and lion standing by carcass.....I Kings XIII. 28	Star in the East.....Matt. II. 2-9
Elijah; meal and oil until rain.....I Kings XVII. 14	Zacharias.....Luke I. 76
Elijah restored soul by prayer.....I Kings XVII. 20	Sign of the dove.....Mark I. 10
Elijah divided the waters and crossed.....II Kings II. 7	Five Loaves, 2 fish, fed 5,000, 12 baskets over.....John VI. 9-14; Matt. XIV. 16-21; Mark VI. 41-45; Luke IX. 13-18.
Elijah went to heaven in whirlwind.....II Kings II. 11	Multitude fed on 7 loaves, few fish; 7 baskets over.....Matt. XV. 34-38; Matt. XVI. 9-12; Mark VIII. 6-10.
Elisha divided Jordan with Elijah's mantle.....II Kings II. 13	Marvelous catch of fish, Peter.....Luke V. 5-9
Healed waters.....II Kings II. 22	Jesus walking on the sea.....John VI. 19; Matt. XIV. 25
Water red as blood.....II Kings III. 22	Fig tree withered by Jesus.....Matt. XXI. 19
Oil provided to pay debt.....II Kings IV. 4	Jesus turned water into wine.....John II. 8-10
Son born.....II Kings IV. 15	Vision of Angel of God.....Acts X. 3
Dead son restored by.....II Kings IV. 34-36	Peter sees vessel descending from heaven.....Acts X. 9
Food for many.....II Kings IV. 42	Angel of Lord liberates Peter.....Acts XII. 4-11
Leprosy cured by washing 7 times in the Jordan.....II Kings V. 7-10	
Made iron swim.....II Kings VI. 6	
Lord caused blindness by Elisha's prayer.....II Kings VI. 18	
Elisha's bones revived dead man.....II Kings XIII. 21	

THE VOICE OF GOD.—The voice of the Lord God; GEN. III. 8. God spoke to Jacob; GEN. XXXV. I, 10; XLVI. 2. God called Moses, EX. III. 4; IV. 19; XXXIII. II. Voice of the Lord out of the fire; DEUT. IV. 12; 33. We shall die if we hear the voice of the Lord, DEUT. V. 25. Elijah heard a still small voice, I KINGS XIX. 12. Voice of the Lord, PS. XXIX. 5. A sound came from heaven and filled them with the Holy Spirit, and every man heard in his own language, ACTS II. I-13. Peter heard a voice, ACTS XI. 7.

GOD APPEARED.—The Lord appeared to Abraham; GEN. XVII. I; XVIII. I; XXVI. 24. The Lord appeared to Jacob, GEN. XLVIII. 3.

The Jews did not believe in the signs and wonders done by the hands of the disciples; ACTS XIV. 1-5.

MAGICIANS AND WITCHCRAFT

The Devil, the archenemy of God, was thought to have great power to do evil, and was always tempting man to enter into a covenant with him. Man would sell his soul to the Devil for the power to do evil to others, especially his enemies, be it to destroy crops by conjured storms, or by causing pain and sorrow, disease and ruin to those he hated.

The Old Testament prohibits divination, the practice of augury, sorcery, enchantment, consulting familiar spirits, necromancy, and witchcraft, as abominations. See DEUT. XVIII. 10-13; II CHRON. XXXIII. 6; DAN. V. 11-19; AAM. XXVIII; IX. 16; LEV. XIX. 26; II KINGS XXI. 6; XXIII. 24.

"They shall surely be put to death."—LEV. XX. 27; EX. XXII. 18. Saul was slain for consulting a familiar spirit; I CHRON. X. 13, 14; I SAM. XXXI. 4; MIC. V. 12.

Sorcery and heresy were considered identical during the Inquisition of the eleventh century.

In 1484 and thereabouts, edicts of the pope decreed that anything occurring out of the ordinary routine of daily experience was witchcraft, and the accused was doomed to torture and death.

In Geneva, 1515, 500 persons were burned in three months. The same intemperate fury raged throughout Europe.

PURITAN WITCHCRAFT

During the Reformation, Queen Elizabeth, 1562, made witchcraft a capital punishment by statute.

An able observer thus describes the poor victim: "An old woman with a wrinkled face, a furred brow, a hairy lip, a gobber tooth, a squint eye, a squeaking voice, or a scolding tongue, having a ragged coat on her back, a spindle in her hand, and a dog by her side—a wretched, infirm, and impotent creature, pelted and persecuted by all the neighborhood because the farmer's cart had stuck in the gateway, or some idle boy had pretended to spit needles and pins for the sake of a holiday from school or work."—Chambers's Encyc.

During the Long Parliament 3,000 perished. In Scotland, where the spirit of "Puritanism" was strong, the clergy were the great witch-finders. There were 4,000 victims up to 1722.

Among the Puritans of our own country that distinguished themselves in this deplorable fanaticism were "Rev. Cotton Mather, a prodigy of learning and piety, chief instigator, fanatic, noted for credulity and blind cruelty; and Rev. Samuel Parris, minister of Salem, 1692."

On a visit to a fellow-student in Salem, I was shown the places where these poor old women met their cruel fate, where they were sacrificed as a sin-offering by the humble lambs of Jesus Christ in the land of the Puritans; the refuge of religious liberty.

"Dr. Sprenger computes the entire number of persons who have been burned as witches during the Christian epoch at nine millions."

The last of these crimes occurred in Essex, 1863, by drowning a "wizard." Thus all over the world where the Christian religion prevailed, the good and faithful believers in Jesus Christ and the Almighty Father, showed their piety and devotion to God by helping him fight sins and the Devil who was getting too powerful. They lived up to their covenant with God, not to worship any other gods.

Think of it, 9,000,000 men and women murdered by religious fanaticism, by professed followers of the teachings of Jesus, by Christians who lay claims to a special kind of divine morality, and who boast that the progress of civilization was due to Christianity.

JUDAS ISCARIOT

Peter said about the betrayer, "Brethren, it is *needful* that the scriptures should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas; ACTS I. 16-20. For it is written in the book of Psalms, "Let his habitation be desolate, and let no man dwell therein"; PS. LXIX. 25; and his office let another take"; PS. CIX. 8.

"The Son of man shall be delivered up into the hands of men."—LUKE IX. 44. "For the Son of man

indeed goeth, as it hath been determined; but *woe* unto that man through whom he is betrayed.”—LUKE XXII. 21. Idem MARK XIV. 10, 18, 20, 21, 27, 45; MATT. XXVI. 14, 21, 23, 47, 49; XXVII. 3, 5.

“And not one of them perished, but the son of perdition; that the scripture *might be fulfilled*.”—JOHN XVII. 12.

Judas was to deliver Jesus for thirty pieces of silver; MATT. XXVI. 15, 25, 47, 48. Judas repented and brought back the silver. 5 And he went away and hanged himself.”—XXVII. 3, 5.

“He dies, falling headlong, he burst asunder in the midst, and all his bowels gushed out.”—ACTS I. 18.

“For Jesus knew from the beginning who they were that believed not, and who it was that should betray him.”—JOHN VI. 64.

SCAPE-GOAT

“He it is, for whom I shall dip the sop, and give it him. So, when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And *after* the sop, *then entered Satan into him*. Jesus therefore saith unto him, That thou doest, do quickly.”—JOHN XIII. 26, 27. According to John, Judas did not kiss to betray, nor does he speak of receiving money, as do most of the other apostles, JOHN XVIII. 2; and “we know that his witness is true.”—JOHN XXI. 24.

Peter asked Jesus about Judas, “What shall this man do? I will that he tarry till I come, what is that to thee?”—JOHN XXI. 21, 22.

Jesus selected the twelve apostles for their integrity and faith from among his other disciples and sent them out to preach, heal the sick, raise the dead, cleanse the lepers, and cast out devils of the lost sheep of the house of Israel. Vide MATT. X. 5.

Yet *not one* of them was loyal to Jesus, for he said: “*All ye shall be offended in me this night*.”—MATT. XXVI. 36.

Even of Peter, one of the most beloved, Jesus said: “Simon, behold, Satan asked for you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not; and do thou when once thou hast turned again, stablish thy brethren. And he said unto him,

Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day until thou shalt thrice deny that thou knowest me.”—LUKE XXII. 31-34. When asked, Peter “began to curse, and swear, I know not this man.”—MARK XIV. 71.

The Lord had made supplication that Peter’s faith should not fail. He did not do so for Judas, so that what was ordained might come to pass.

PREDESTINED CONDEMNATION

Can men who deny and swear away their own Lord in the time of greatest need, be believed under oath? Can they be considered fair and truthful witnesses to give testimony in the Bible?

Poor Judas was predestined by election to carry out such despicable rôle and suffer the ignominy for all time, without a voice in the matter, but merely that things might come to pass as determined by old prophets. He delivered up Jesus to what? JOHN XIII. 31, says, that when, therefore, Judas was gone out, to do quickly as ordered, Jesus said, *Now* is the Son of man glorified, and God is glorified in him. In other words, Judas was to deliver Jesus to his glory. Instead of disdain, he ought to be esteemed and honored for submissively making so great a sacrifice by suffering eternal opprobrium, which, indeed, is not equaled by any other man.

Does it seem credible that an average man would betray his best friend for a little silver, which, under similar conditions, he could not use and did not need; how much less credible in a man who excelled most of his brethren to such an extent as to be elected an apostle by Jesus.

Did not Jesus know the value of a man? Did he not know from the beginning who it was that would betray him?

If he did, would it be right to testify or claim that he made a wicked man an apostle in preference to one of the many good among his disciples? Would he send a bad man to preach, heal, raise the dead, and cast out devils of the innocent, helpless lost sheep of his Israelitic fold? What are we obliged to infer, if he did know? If the scriptures testify the truth as to his character, Judas

could not exercise his free will. As shown above, according to John and others, he had no choice; it was determined for him. Why, then, should Jesus say, "But woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born."—MATT. XXVI. 24.

REPENTANCE WITHOUT MERCY

"Let his habitation be made desolate," ACTS I. 20, is taken from PS. LXIX. 25, "Let *their* habitations be made desolate. Let none dwell in *their tents*. The plural had to be changed to make it agree with Judas.

"Judas repented himself and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood."—MATT. XXVII. 3.

If that were *true* where would be the *mercy* of Jesus?

How men of superior virtue like the apostles, who were constantly taught by Jesus to live righteously, who saw him do wonders which can only be done by the power of God, who themselves by the faith in his divinity, healed the sick and raised the dead, should be so little affected, so little convinced by these startling feats which were contrary to anything they had ever experienced before and contrary to the laws of nature, should be so little influenced as to doubt and deny their Lord Jesus when he needed them most, does not seem to me possible. It was to me another obstacle when my youthful imagination was seeking divine truth and justice in the Bible.

SIN

"For there is no man that sinneth not."—I KINGS VIII. 46. "All have sinned."—ROM. III. 23. "Surely there is not a righteous man on earth that doeth good and sinneth not."—ECCL. VII. 20. "He that is without sin among you, let him first cast a stone at her."—JOHN VIII. 7. "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin."—JOHN XV. 22.

"The Lord hath *made* every thing for his own end: yea, even the *wicked* for the day of the evil."—PROV. XVI. 4.

"I am the Lord, and there is no one else. I form the light and create darkness; I make peace, and *create evil*; I am the Lord that *doeth all* these things."—IS. XLV. 7.

TEMPTATION

Notwithstanding the Bible's teachings of man's sinful and faulty nature, and depending absolutely on the will of his maker, man is cautioned and threatened to avoid the temptations which he cannot resist.

"Watch and pray that ye enter not in *temptation*: the *spirit indeed is willing*, but the *flesh is weak*."—MATT. XXVI. 41; MARK XIV. 38.

"And those seeds on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of *temptation* fall away."—LUKE VIII. 13.

"There hath no *temptation* taken you, but *such as man can bear*; but God is faithful, who will not *suffer* you to be *tempted above* that ye are *able*; but *will with* the temptation make also the *way of escape*, that ye may be able to endure it."—I COR. X. 13; JAMES I. 12-16; II PETER II. 9.

"But man is born unto trouble."—JOB V. 7.

If then *every* man has *sinned*, there can be *no righteous one*, or else God *did* suffer *you to be tempted above* that ye are able.

MERCY

"Let thy *mercies* speedily prevent us."—PS. LXXIX. 8. "For with the Lord there is *mercy*."—PS. CXXX. 7. "There is forgiveness with thee."—PS. CXXX. 4. "For his *mercy* endureth forever."—PS. CXXXVI. 1. "I am *merciful*, saith the Lord, I will not keep anger for ever."—JER. III. 12. My compassion; HOS. XI. 8.

THE SACRIFICE

With the dawn of intelligence, man groped about in dark superstition; grateful for favors from the Lord, fearful lest he incur divine wrath and be punished for his wrong-doing. He endeavored to ward off God's vengeance and to propitiate him with offerings and bloody sacrifices of a sweet savour or other acceptable gift as ransom. In his simplicity he bribed the divine justice of

God by flattering divine vanity, hoping to reconcile him and obtain forgiveness instead of well deserved punishment. It did not seem incongruous to subvert divine Justice by making God a party, conniving, abetting, and condoning his crimes.

Blood-curdling horrors were committed by those classic sinners in their religious frenzy to expiate their crimes. In self-abnegation the dearest lives were placed in the burning embrace of Moloch, thus adding crime to atone for crime. Vide JER. II. 13. My people have committed two evils.

Better the sinner had sacrificed his own person, for sin is of a personal nature and cannot be shifted or removed. The self-abnegation of the ascetic and devout monk, recluse, hermit, flagellant, and Sabbatarian, is laudable as long as others are not forced to suffer with them for their sins. Christians should be satisfied with the sacrifice of one who was sent by God to be crucified for the redemption of their sins and not permit the massacre of any more Jews to expiate for the atonement of Jesus.

Since the redemption by Jesus was necessary to save the sinners, and they accepted the idea that he died for them, they ought not also sacrifice those who were instrumental to procure their absolution from sin, to further conciliate God for the death of Jesus and thus add to the sins Christ has to bear for them. Such vicarious sacrifices offer a premium for the commission of crime.

VICARIOUS EXPIATION

The belief that a sinner can, by qualifying himself, have another pay the penalty for his wrong, was sincere and in good faith and according to the light of the age. Thousands of good, trusting people of the present would be made disconsolate should they be led to think of it and lose the support upon which they lean. More thought will give less faith, but will ultimately compensate by giving us self-reliance to receive the truth as it becomes known. Education alone will make us more just and less superstitious. Religion has to follow reluctantly and endure the scrutinizing search-light of progressing civilization.

VAIN OFFERINGS

According to Moses, God gave minute instructions in offerings and sacrifices for the atonement of the sins of the Israelites. Some other prophets inconsistently discourage the practice; cf. JER. VII. 22. Samuel says to obey is better than to sacrifice, I SAM. XV. 22; PS. L. 8-10; LI. 18, 19; IS. I. 11.

The Lord asks the rulers of Sodom and Gomorrah: "To what purpose is the multitude of your sacrifices? (13) Bring no more vain oblations; incense is an abomination to me; new moon, and sabbath, the calling of assemblies; (14) Your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." —IS. I. 11-14.

These offerings probably offended by taking the form of undisguised bribes and were repugnant to the sense of justice.

The reason for the sinner shedding the blood of some other being in expiation for his sins is given in LEV. XVII. 11.

The scape-goat is mentioned in LEV. XVI. 21, and as to the suffering and slaughter for the transgressor see IS. LIII.; PS. XXII.

"Christ died for the ungodly. For scarcely for a righteous man will one die."—ROM. V. 7.

REMISSION OF SINS

The *sinners* (JER. XXXIV. 18) of the world who *repented*, (MATT. IV. 17; V. 3-11; VI. 12) *confessed*, and in *faith reformed* (MARK XVI. 16; LUKE XV. 11), could by praying for *forgiveness* (ROM. V. 20, 21; I COR. XV. 3) of *sins* (I JOHN I. 7; ROM. IV. 25; ACTS V. 31; COL. II. 14) *overcome the justice of God* and the *deserved* punishment by the intercession (ROM. VIII. 34) of the *mediator Jesus* (I. TIM. II. 5).

For God so *loved* (JOHN XV. 13; ACTS XX. 35) the world that he gave his only begotten Son (JOHN III. 16, 17). God sent the Son that we should be saved through him (JOHN XII. 47; ROM. VIII. 3, 32; HEB. X. 10; ROM. IV. 25).

"Behold, the Lamb of God which taketh away the sin of the world" (JOHN I. 29; LUKE II. 34).

As a *ransom* for many (MARK X. 44; TIM. II. 6; MATT. XX. 28), in the *remission* of sins (MATT. XXVI. 28) he *suffers* (MARK IX. 12; LUKE XXIV. 46) and *redeems* from sin (COL. I. 14; II. 14; GAL. III. 13; II PETER II. 1) by *vicarious sacrifice* (I PETER I. 19; II COR. V. 21; LUKE XXIV. 46; IS. LIII; PS. XXII).

He *satisfies* and *propitiates* God (ROM. III. 25; I. JOHN III. 2; IV. 10) so that *reconciliation* (ROM. V. 10, II, 12, 21; VI. 6, 7; COL. I. 20-22; II COR. V. 19) and *atonement* is accomplished by the *grace* of God (GAL. II. 20, 21; ROM. III. 23; EPH. II. 8; HEB. II. 9; IX. 11-28) and for which *Christ died* (IS. LIII; PS. XXII.; ROM. V. 6, 8; II. COR. V. 14; GAL. I. 14; JOHN X. 11). Delegated propitiation to priests (HEB. II. 17; V. 1; IX. 28).

MORALITY

A perfect life consists in the pursuit of man's greatest welfare, and is identical with life in correspondence with the laws of nature and in harmony with the will of God.

Man's life is thus perfect and righteous and happy when the individual does not voluntarily or by error injure his person or that of another, either physically or morally, directly or indirectly, actively or passively.

The greatest self-love or selfishness of man for the security of his own interests, demands respect for the equal welfare of others, otherwise there would be conflict of interests, and no one safe in the enjoyment of life. "*Quod tibi fieri non vis, alteri ne feceris.*" It is simply and clearly expressed in the various forms of the Golden Rule.

Naturally every individual endeavors in his own way to secure the greatest good for himself, but owing to defects of his being, he may not be able to distinguish and elect the right choice, or he may not have foresight enough to think of the possible consequences of his choice, or his emotion or impulse may be so overpowering that his will seems in abeyance, or he may make an error in judgment when using his free will.

Necessity at times compels an individual to do a wrong knowingly, in order to avoid a greater evil, such as homicide to save lives, or theft of necessities for saving the lives of others. An employer, because of keen

competition, may be obliged to give wages only adequate to provide for the necessities of the toiler's family. The employé on being discharged because of age or infirmity, and failing to secure help, may be obliged to steal food to prevent his family dying of starvation. Val Jean in *Les Misérables* illustrates such a case.

The free will of the perfect man is frequently overcome by imperative circumstances or uncontrollable and unavoidable environment. It is hardly conceivable that man should willingly do what he knows would not be for his best.

THE POTTER'S WILL

"For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he *will*."—JOHN V. 21.

"So then he hath *mercy* on whom he *will*, and *whom he will he hardeneth*."—ROM. IX. 18.

(19) "Thou wilt say then unto me, Why doth he still *find fault*? For who withstandeth his *will*? (20) Nay, but, O man, who art thou that repliest against God? Shall the *thing formed* say to *him* that formed it, *Why* didst thou make me thus? (21) Or hath the *potter* not the *right* over the *clay*, from the *same lump* to make *one* part a vessel unto *honour*, and *another* unto *dishonour*? (IDEM VIDE IS. XXIX. 16.) (30.) The gentiles, which *followed not* after *righteousness*, attained to *righteousness*, even the *righteousness* which is of *faith*; (31) but Israel, following after a *law* of *righteousness*, did not arrive at that *law*. (32) Because they sought it *not* by *faith*, but as it were *by works*."—ROM. IX.

Contra: Righteousness *apart* from works; faith, ROM. IV. 6. Yet JAMES in II. 17, 18, 26, says, "Faith, if it have not works, is dead in itself."

"There is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing. (16) Be not righteous over much; neither make thyself over wise; why shouldest thou destroy thyself? (17) Be not over much wicked, neither be thou foolish; why shouldest thou die before thy time?"—ECCL. VII. 15.

"I *will give them* an heart to know me."—JER. XXIV. 7.

“And I will give them one heart, and I will put a new spirit within you.”—EZEK. XI. 19.

TRANSGRESSION

If a man wilfully did wrong with knowledge aforethought, then he is responsible for his own sins and ought to bear the punishment himself, and not rejoice that another is vicariously to suffer for him.

When mercy always supersedes Justice, sins multiply. On the whole, there is more sin in the world to-day than there was before Jesus redeemed the sinners of the world.

It is said that God found the man of his creation so imperfect and sinful that man would never be able to save himself from perdition by his own efforts. He was not in correspondence with his environment, not adapted to resist and overcome besetting evils. Thus he broke his covenant with God and could not inherit the promised Kingdom by his own merit.

Can anyone claim that God did not know the limitation of his own work, the power of man to resist temptations? Did he not know on making the covenant that man could never live up to it? If he did know, why should he require satisfaction? If the sins were expiated and satisfied by atonement, why was there need of mercy? If God's mercy and love were so great, what necessity was there for the sacrifice of his own Son? If God through love and mercy forgives sin, it is not consistent to also receive satisfaction by redemption, ransom, atonement, and sacrifice of the life of Jesus. When a ransom is taken to satisfy a sin, there is nothing to forgive.

God could have saved the sinners better without sacrificing his own Son if he wished; for he is all-powerful. Why then should he not have wished to save his own Son? But it may be said, he *did* as he wished and that suffices. How do we *know* he did? Is it not *recorded* in the *Bible*?

UNNECESSARY EXPIATION

God could have repaired the faults of his work, remedied the defects of his creatures, so that man might have worked out his own salvation, without sacrificing

the beloved Son unto himself for the sins of his children.

The belief that Christ died for the forgiveness of all sins, past, present, and future, and that by complying with the requirements, the sinner enters a new life free of sin, was a dangerous precedent to establish. A discerning man in possession of his will-power, would be much more careful in taking the first step on his way to sin, if he knew there were no redemption or forgiveness, but that he himself would always be held accountable for his own sins. "Each man shall bear his own burden."—GAL. VI. 5.

THE GREATEST SACRIFICE

Was the suffering and crucifixion of Jesus a *sacrifice*? Jesus knew that after a short life of suffering and death on the cross, he would begin a life of glory at the right hand of the throne of God in heaven. He loved all sinners, for they were the children of his heavenly Father. Is it not rather an immense *gain* to save countless lives of beloved ones in all times, by surrendering as a ransom merely *one* short mortal life, and then come into possession of eternal glory?

The scientist who dies from the effects of experiments which enabled him to benefit the sick of mankind, seems to me to make some sacrifice. He gives up his life not only for fewer, but his future life is no greater than that of others.

The soldier dies for his country to save the glory and sometimes the lives of his compatriots. "*Dulce et decorum est, pro patria mori.*" He sacrifices his life for still fewer and gets individually no glory and probably no reward hereafter.

Mothers and fathers have sacrificed their lives for the good of their children, without speculating what the future may have in store for them.

When a man gives up his life to save that of a friend, there is but a life for a life and the sacrifice is great indeed.

When a stranger, on the impulse of the moment, dies in a futile effort to save another, the sacrifice is greater still; for the life was given for one not close by blood or friendship, and was given in vain.

The greatest sacrifice man can make in giving up life seems to me to be made by him who believes that with his death he dies without reward and hereafter awaiting him; yet deliberately in obscurity saves, at the expense of his life, that of a helpless human being who is unaware of the deed.

To live for another may at times be a greater sacrifice than to die for another. Take, for example, the lingering case of a hopeless crippled invalid, so weak of mind that neither recognition nor appreciation cheers the decrepit companion who, in abject poverty and under the greatest difficulties, provides the necessities and devotes his life in tender care.

Who ever sacrificed his spiritual *soul* to save another's *physical* life? "*Pereat mundus, dum ego salvus sim!*"

CRUCIFIXION

The crucifixion is surely one of the important events of the life of Jesus upon which centered the eyes of the witnesses, yet like other equally and less important matters in the Bible, we find its records at variance and contradicting one another.

According to MATT. XXVII. 32, Simon was compelled to bear the cross; Mark and Luke agree with this testimony, but JOHN XIX. 17, says that Jesus went out, bearing the *cross* for *himself* unto the place Golgotha; and John XXI. 24, is "the disciple which beareth witness of these things, and wrote these things: and we know that *his witness is true.*"

The accusation written and set up over the head of Jesus according to Matthew and Luke, was, "This is Jesus the King of the Jews." John, however, says that Pilate wrote "Jesus of Nazareth, the King of the Jews," as a title put on the cross. "This title therefore read many of the Jews; for the place where Jesus was crucified was nigh unto the city: and it was written in *Hebrew*, and in *Latin*, and in *Greek.*"—JOHN XIX. 20.

The version in ACTS IV. 10. "Christ of Nazareth whom ye *crucified*, whom God raised from the dead," is contradicted by v. 30, "whom ye slew *hanging him* on a *tree*"; and again by x. 39, hanging him on a tree; and

XIII. 29, "They took him *down* from the *tree*, and laid him in a tomb. (DEUT. XXI. 23.)

"*Christ* redeemed us from the curse of the law, having *become* a *curse* for us: for it is written, *Cursed* is every one that *hange*th on a *tree*.—GAL. III. 13.

Only the disciples of Jesus who witnessed, saw anything supernatural, but give such different accounts that all seems unreliable and incredible, especially as the multitude of other Jews who were witnesses, saw nothing at all marvelous, or they would surely have become proselytes.

The last words of Jesus were according to MATT. XXVII. 46, and MARK XV. 34, "My God hast thou forsaken me?"

Does it seem possible that the *Son* of God should have lost faith in his Father Almighty, and in his own divinity? Can it be that after all he could not foretell the future and had no confidence in his own teaching? LUKE XXIII. 43, makes Jesus answer one of the malefactors who asked to be remembered, "Verily I say unto thee, to day shalt thou be with me in Paradise. 46, Father, into thy hands I commend my spirit."

JOHN XIX. 26, who knows *his* witness is *true*, has Jesus say when he saw his mother, "Woman, behold thy son!" to the disciples, "Behold thy mother!" 29, "I thirst" and when he had received the vinegar, he said, "It is finished."

The miraculous phenomena that are said to have occurred when Jesus yielded up his spirit, are: "And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared to many."—MATT. XXVII. 51.

The only thing Mark found worthy of recording was, xv. 38, that the veil of the temple was rent in twain from top to bottom. Idem LUKE XXIV. 45, but *John* says nothing about it, XIX. 35, and "his witness is true; and he *knoweth* that he *saith true*, that ye also may believe.

For these things came to *pass*, that the *scripture might be fulfilled.*"

THE RESURRECTION

While the revival of the dead was a belief of other ancient religions as exemplified by the doctrine of metempsychosis, Socrates was one of the first who spoke clearly and intelligently of the immortality of the soul, and that death separates the Soul from the body. He speaks of a certain change and passage of the soul from one place to another.

The Jews and their Christian legatees on the other hand, seem to hold that the body also shares in the resurrection. Probably the first allusion to this doctrine that occurs in the Old Testament is by JOB XIX. 25-27. "But I know that my redeemer liveth, and that he shall stand up at the last upon the earth: And after my skin hath been thus destroyed; Yet from my flesh shall I see God." "But the righteous hath hope in his death."—PROV. XIV. 32. "The dead shall live; my dead body shall arise."—IS. XXVI. 19. "The Lord said to the bones: Ye shall live. And I will lay sinews upon you, and I will bring flesh upon you, and cover you with skin, and put breath in you, and you shall live. 11, These bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. * * * 12, I will cause you to come up out of your graves, O my people and bring you into the land of Israel."—EZEK. XXXVII. 1-15. "I will ransom them from the power of the grave: I will redeem them from death."—HOS. XIII. 14. "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt."—DAN. XII. 2.

"But as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."—MATT. XXII. 31.

BODY AND SOUL

These passages seem to me interpolations of a later time, so "that it might come to pass" in conformity with

subsequent views, for the Sadducees did not believe in the doctrine, while the Pharisees did.

The Sadducees say ACTS XXIII. 8, that there is no resurrection, neither angel nor spirit; but the Pharisees confess both. Idem MATT. XXII. 23-33; LUKE XX. 27.

In the New Testament too, the dead body seems to be meant, for the soul is not mortal. "For as the Father raiseth the *dead* and *quickeneth* them, even so the Son also quickeneth whom he will."—JOHN V. 21. "For if we believe that Jesus *died* and *rose* again even so them also that are fallen asleep in Jesus will God bring with him."—I. THESS. IV. 14; I. COR. XV. 22; REV. I. 18.

"All that which he hath *given* me, I should lose nothing, but should *raise* it up at the *last day*."—JOHN VI. 39, 40; XI. 24.

"We shall not sleep, but we shall be changed in the twinkling of an eye, at the last trump."—I. THESS. IV. 15, 16; I. COR. XV. 52.

"But of that day and hour knoweth no one, not even the angels of heaven, neither, the Son, but the Father only. (40), Then shall two men be in the field; one is taken and one is left, et seq."—MATT. XXIV. 36, 40.

In these verses the time and the way of awakening is given very vaguely. The poor souls on that *last day* will be greatly troubled to find the atoms and molecules that once upon a time made part of the dead body. Since the same particles of matter were used again and again in thousands of different bodies, there will necessarily be a conflict of *meum et tuum*. It will be a miracle greater than the resurrection itself to make the elements of matter serve so many masters at the same time.

"If the dead are not raised, let us eat and drink for to-morrow we die."—I. COR. XV. 32.

This beautifully illustrates the utilitarian views of the resurrection.

"He remembered that we are dust."—PS. CIII. 14, "All are of the dust, and all turn to dust again."—ECCL. III. 20. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—PS. CXLVI. 4.

"19. Man hath no pre-eminence above beasts, for all is vanity. 20. All go unto one place; all are of the

dust, and all turn to dust again. 21. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth? 22. Wherefore I saw that there is nothing better, than that a man should rejoice in his works; for that is his portion; for who shall bring him back to see what shall be after him?"—ECCLES. III. 19-22.

ASCENSION

"There appeared to Elisha a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven."—II. KINGS II. 11.

ASCENSION OF CHRIST

"If Christ hath not been raised, then is your preaching vain, your faith also is vain. Yea, and we are found false witnesses of God."—I. COR. XV. 14.

How many of the disciples saw Christ rise? What should have been the very greatest and most wonderful event to these few disciples, must certainly have been known to them exactly as it occurred.

Matthew says in XXVIII. 1, "Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 5. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. 6. He is not here; for he is risen even as he said. Come and see the place where the Lord lay. And go quickly and tell the disciples, He is risen from the dead; and lo he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8. And they departed quickly from the tomb with fear and great joy, and ran to bring the disciples word. 9. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10. Then saith Jesus unto them, Fear not; go tell my brethren that they depart into Galilee, and there shall they see me. 17. And when they saw him, they worshipped him: but some doubted. 18. And Jesus came to them and

spake unto them, saying, All authority hath been given unto me in heaven and on earth.”—MATT. XXVIII. 1-19.

CONTRADICTORY TESTIMONY

An angel descending from heaven amid an earthquake to roll away the stone from the tomb of Christ, witnessed according to Matthew by Mary Magdalene and the other Mary, is certainly something so remarkable that if it had occurred, Mark, Luke, and John would also have recorded the miracle as a prelude.

Instead of merely omitting the testimony, these apostles, three of them, testify to the contrary; LUKE XXIV. 2, says: “And they *found* the stone rolled away from the tomb and *no* angel *outside* but one *within* the tomb, and that 10, Joanna was with the *two* Marys. JOHN XX., how ever, says, Mary Magdalene *alone* went to the tomb. MARK XVI. 4, mentions no angel from heaven, but “They see that the stone *is* rolled away.”

Thus the four records contain four different accounts.

While the *one* young man angel of Luke was *sitting* on the right side, XVI. 5, *two* men in dazzling apparel *stood* by them according to LUKE XXIV. 4; but John says, XX. 12, Magdalene beholdeth *two* angels in white *sitting*, *one* at the *head*, and *one* at the *feet*, where the body of Jesus had lain.

If these several recorders were so particular in the number of angels and their postures, why do they contradict one another as to the number of witnesses that gave the testimony: Matthew saying that the two Marys went, Luke that Joanna was along, and John that Magdalene alone went to the tomb.

Matthew says that the two Marys met Jesus on their way to the disciples and that he spoke to them. On the appointed time Jesus met the eleven on the mountain and gave instructions. Nothing is mentioned of vanishing or rising up to heaven. His last words in this chapter are: “I am with you alway, even unto the end of the world.”

Mark records, XVI. 9, that Jesus when he was risen appeared first to Magdalene, 12 then in another form unto two that had been with him, afterwards to the

eleven themselves. 19. After he had spoken unto them, he was *received up* into heaven and sat down at the right hand of God.

LUKE XXIV. 13, narrates that Jesus first appeared to two that were journeying, but they knew him not until they had supper: 31. and then he vanished out of sight. 34. He appeared unto Simon. 36. Then he stood in the midst of them. 39. It is I myself: handle me and see; for a *spirit* hath *no flesh and bones*, as ye behold me having. 50. He led them out: 51. While he blessed them, he parted from them, and was *carried up into heaven*.

John has Jesus appear to Magdalene in the tomb after she spoke to the angels, but she knew him not. 17. When she knew him, Jesus said, *Touch me not*; for I am *not yet ascended* unto the Father. 19. On the evening of the first day of the week he appeared to the disciples in a closed room. 26. After eight days he came again, the doors being shut. 27. Then saith he to Thomas, *reach hither thy hand and put it into my side*; JOHN XX. 15-27. In XXI. 24, Jesus manifested himself again to the disciples at the sea of Tiberias on the beach and filled the nets with fishes. He sayeth not how he vanished, and "we know that his witness is true."

Jesus showed himself alive after his passion by many proofs, appearing unto the apostles by the space of forty days, says Paul in ACTS I. 3-9. And when he had said these things, as they were looking, he *was taken up*; and a cloud received him out of their sight. And while they were *looking stedfastly into heaven* as he went, behold *two men stood by them, in white apparel*; which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye behold him going into heaven.

Paul says, that Jesus appeared to Cephas; then to the twelve; then he appeared to above 500 brethren at once, of whom the greater part remain until now; 7, then he appeared to James; then to all the apostles; and last of all, as to one born out of due time, he appeared to me also; I. COR. XV. 5-7.

The ascension as witnessed by the apostles is de-

scribed in the Acts with all the accessories such a spectacular event would imply, whereas Mark and Luke only say that Jesus was received in heaven; Matthew, John, and Paul in COR. I., say nothing about so great a miracle.

ORDER OF APPEARANCE

Jesus appeared in the following order:

To Mary and Magdalene, then to the 11 apostles, according to Matthew.

To Magdalene, then to the 2 apostles, then to all.—Mark.

To the 2 apostles, then to Simon, then to all.—Luke.

To Magdalene, then to the disciples, in 8 days again in Tiberias.—John.

To the apostles in 40 days.—Acts.

To Cephas, then to the 12 apostles, then to above 500.—I Cor.

To Paul, and James.

No two records agree as to the number of witnesses nor as to the order of meeting Jesus.

Slight variations in the testimony of witnesses would strengthen evidence if they express merely the differences of personal impressions, but the essentials must agree. In the above the essentials not only disagree but contradict one another. This holds good also with reference to what was spoken by Jesus and his disciples. If closely examined it will be found that the relevant as well as the irrelevant vary with each version. *Exempli gratia*; LUKE XXIV. 39, the evening of the first day, See my hands and feet, that it is myself; handle me and see; for a spirit hath no flesh and bones, as ye behold me having. In JOHN XX. 17, Jesus says to Magdalene, Touch me not; for I am not yet ascended unto the Father. Again eight days later, verse 27, he asks Thomas to touch and examine him.

When Christ awoke from death on the third day, he was arisen but had not ascended unto heaven to his Father. After his ascension he did not appear to anyone. Christ was arisen when he told Magdalene not to touch him, and had not ascended when he asked Thomas to examine him according to John. We are left to draw our own conclusion.

According to Luke, Jesus declares he is not a spirit, but is there in his physical body and asks to be handled. It is clear that he had not ascended, but how can it be said that he was arisen from the dead? Was he crucified unto death, or only to a condition of apparent death, a trance from which he arose on the third day with his body differing in no respect from his former self.

Had he left the body where it was placed, and had he been seen at the same time in spirit at other places, then the spiritual life, the soul, could have been said to have left its carnal body, its terrestrial prison, ready to rise to celestial spheres of the spiritual world.

CORRUPTIBLE AND INCORRUPTIBLE

The difference between the material, carnal, mortal, corruptible, and the spiritual, immortal, incorruptible, would have been maintained and not necessitated the conclusion that Christ arose and ascended in body as well as spirit according to Luke and the Acts, and that on the day of the resurrection the souls will have to find their bodies, which seems absurd and is probably not believed by many Christians.

"Be not afraid of them which kill the body, but are not able to kill the soul."—MATT. X. 28.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. 44. It is sown in a natural body; it is raised in a spiritual body. If there is a natural, there is also a spiritual body. 46 Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. 50. Flesh and blood cannot inherit the kingdom of God; et sequeres."—I. COR. XV. 42-50.

MESSIAH OF THE JEWS.

According to the intrinsic evidence of the Bible, the resurrection of Christ seems a fable told with many variations, resting on self-contradicting hearsay testimony. Extrinsically the subject is refuted by the fact that, excepting the comparatively few disciples, the Jewish nation, the chosen of God, who were constantly on the alert for the coming of the Messiah, and for whom they are still faithfully waiting, were hardly aware that anything noteworthy had happened. They probably took no more

notice of the disciples than Christendom now does of Dowie or Eddy.

Can there be any more pathetically loyal faith than that of the Jews in the belief of their Messiah coming while they are scattered and persecuted by their uncircumcised fellow-Jews in Christendom, to whom they have imparted the belief in God and his commandments by means of the Old Testament, and to whom they have given the great teacher Jesus!

PERSECUTION OF JEWS

The Jews of that time had many sincere and learned Rabbi, and were individually and collectively more religious than any of their contemporaries. They were more honest and earnest in their observance of their Lord's statutes and stricter sabbatarians than the Christians of to-day. It was but a rabble of lawless Jews who had anything to do with the martyrdom of Jesus, if it ever did occur. Instead of prejudice and hatred for the Jews, the Christians should be full of gratitude to them, and glorify them as the Lord's chosen people.

Why do Christians profess to walk the way of Jesus and disregard his teaching, "Love your enemies, do good to them that hate you, pray for them that spitefully use you."—LUKE VI. 27.

The orthodox Jew of today, surviving relentless persecution for generations throughout Christendom, still protests against the claims of Christianity, and maintains the truth of his belief. It is one of the strongest proofs that the resurrection is a myth.

The reading of the Bible has imbued me with the opinions I have expressed. No doubt many other outsiders have experienced similar sentiments on reading the book without bias or prejudice.

TRUTH

I believe it was Huxley who said that it is not contrary to human experience that testimony should be false, but that it is contrary to experience that miracles should be true.

That all these miraculous features of the Bible are impossibilities, judged by the laws of nature, is self-evident, and needs no demonstration.

The standard of truth in testimony should be gauged by the least important factors as well as by those of most importance. The minor factors are expressly added to support the greater ones; if they do not, they should have been omitted as immaterial, for when proven false they only render doubtful the greater factors. If the principal statements of all this indirect evidence be proven false, all circumstantial minor facts, *ipso facto* also fail.

The truth of the Bible is not proven by the *ipse dixit* of an apostle; nor is the belief in a Biblical God the proof of the existence of a real one. The Bible cannot guarantee a future life, for that too is but a subject of faith.

Let the spiritual future be a matter of conscience, but let us all unite our energy to ameliorate the harmful conditions of this present physical existence and thus promote the greatest good of mankind for all times.

CHAPTER VII

Prohibition—Dr. Fact

Bible Continued

SABBATH

"And God blessed the seventh day, and hallowed it: because that in it he rested from all his work."—GEN. II. 2, 3; VII. 4, 10; VIII. 4, 10-12; XXIX. 27; L. 10; EX. XVI. 4-30.

The Jews observed this sabbath, i. e. "shabath," meaning "rest," especially from about the time of the Exodus. They called it *a day of joy and delight*; cf. PS. XCII.; HOS. II. 11; IS. LVIII. 13. It was a *feast-day* on which was served the best in the house, followed by wine; "a day of joy and happiness, nay, of dancing, of singing, of eating and drinking, and luxury; the *Luxus Sabbatarius*."

At one time the Jews observed the day so strictly that they did not defend themselves against the attacks of their enemies, who soon learned to select the Sabbath for slaughtering the non-resisting Israelites. When finally near extermination, the Law was interpreted like other laws, "that man should *live* by them, not that he should *die* through them; TOS. SHAB. XVI. 5."

"Remember the Sabbath day, to keep it holy. * * * In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates."—EX. XX. 8.

"Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work: but hallow ye the Sabbath day, as I commanded your fathers."—JER. XVII. 21.

"Whosoever doeth work on the Sabbath day shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day."—EX. XXXV. 2, 3.

Another instance of an unjust and cruel Sabbath-law is recorded in NUM. XV. 32-36, where a man gathering sticks upon the Sabbath was stoned to death by the congregation according to the Lord's command to Moses.

While Jesus, like a good Jew, always kept the seventh day as the only Sabbath, and urged the people to keep the commandments of the God of Israel, yet he rebuked the Pharisees for their narrowness and sacrifice and lack of mercy on that day.

He tells them that plucking and eating corn in the field when hungry on a Sabbath, or lifting out a sheep that fell into a pit, or curing any kind of malady, or doing any other good work, is lawful. He says: "Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?"—LUKE XIII. 15.

"The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is lord even of the Sabbath."—MARK II. 25-28; III. 1-6; MATT. XII. 1-17; LUKE VI. 1-11; XIII. 10-17; JOHN VII. 23, 24.

THE FIRST DAY

Contrary to the commands of the Lord through Moses, the uncircumcised Jews, i. e. Christians, after having observed one day like another for about 300 years, chose the *first* day of the week for the Sabbath, because God created the world and the light on that day, i. e. because *God worked that day!* and because of the resurrection of Christ. Jesus himself made no change, nor does the Bible speak of any.

JOHN XX. 19, 26; ACTS II. 1; XX. 6, 7; I. COR. XVI. 1, 2; REV. I. 10, might be interpreted as solemnizing the resurrection, but not as changing the Sabbath day.

The first law, either ecclesiastical or civil for observing the Sabbath, was ordained by the edict of Constantine 321 A. D. "Let all rest, but in the country the husbandmen may freely and lawfully apply to the business of agriculture."

Thus a new Sabbath was established without divine sanction, and contrary to the laws of God as written by

Moses. These commandments and laws were binding on all Jews, circumcised or uncircumcised. Jesus was a Jew, yea, a King of Jews who faithfully observed the Laws of God.

The Christians of today, except the Seventh-day Baptists, observe the wrong day according to both the Old and the New Testament, and to make matters worse, the Teutonic Nations are so irreverent as to retain for the Sabbath, the name Sunday; the day on which our heathen forefathers worshiped the Sun. What peace would we have if every one selected a different day for Sabbath and interfered with that of others? "But there arose false prophets also among the people, as among you also there shall be false teachers."—II. PETER II. I.

"*One only* is the lawgiver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbor?"—JAMES IV. 11, 12. Thus the Christian is rebuked in the Bible, yet what do the extreme sabbatarians do?

"To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. They *profess* that they know God; but by their *works* they deny him."—TITUS I. 15, 16.

Would that they drank from their fountain of inspiration and profited by its Spirit to do the work for the greatest good of all mankind. The great teacher as well as the great men of all ages have always advocated temperance, the happy medium between two extremes, the vices of fanaticism and of crime.

SUNDAY LAWS.

Sunday laws have always been tyrannical, and sometimes absurd, by imposing burdens on non-conformists *volens volens* and declaring criminal what *per se* is neither good nor bad. Such laws have ever been unconstitutional and contrary to human rights, interfering with the individual's personal and religious liberty for which our forefathers had often fought so desperately, and which in later times had to be secured repeatedly by the Magna Charta, 1215; the Declaration and Bill of Rights, 1689; the French National Assembly, 1789,

where freedom was defined to consist in doing everything which does not injure another, and that the exercise of natural rights has no other limit than their interference with the rights of others.

PERSONAL RIGHTS

“The Absolute Rights of the Individual are:—

Rights of Personal Security, consisting in a person’s legal and uninterrupted enjoyment of his life, limbs, body, health and reputation.

Rights of Personal Liberty, consisting in the power of each person to change his place at will without restraint, except by due process of law.

Rights of Private Property, consisting in the free use, enjoyment and disposal of all those things which the law regards as property, without any control except by law.

Freedom of Conscience and Religion, consisting in the right of every one to entertain and practice such religious belief as he may deem best, provided such be not used as a cloak for violating the law.

Freedom of Thought and Expression, consisting in the right of every one to think and utter opinions on all subjects, save only that he shall not slander or commit treason in so doing.”—A Guide to the Law. Baird and Babcock.

These rights of Civil Liberty of the person are guaranteed by the Declaration of Independence, July 4, 1776, and by the Constitution, July 4, 1788.

The Declaration says: “We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the *pursuit of happiness*.”

Amendments to the Constitution of the United States, Article I, “Congress shall make no law respecting an *establishment of religion*, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.”

In violation of these rights, extreme measures were enacted from time to time for the observance of the Sabbath. Even as late as 1849 some one in London attempted "to suppress all post-office action on Sunday, all stated conveyance of passengers on railways, and such recreations as walking in public gardens, listening to music in the London parks, and viewing works of nature and art in the national collections. This display of more zeal than wisdom or knowledge, led to the formation of the National Sunday League in 1855 for opening of public gardens, museums, and galleries of art, among other things, to promote the health and the moral and intellectual elevation of the people."—Chambers's Encyc.

In our own country the Puritans were *κατ' ἐξοχήν* the trespassers. *Exempli gratia*:—

The Blue Laws of Connecticut received their name because they were printed on blue paper. Prof. Kingsley thinks it was applied to anyone who (in the time of Charles II) looked with disapprobation on the licentiousness of the times.

"For his religion it was fit
To match his learning and his wit.
'Twas Presbyterian 'blue'."

—*Hudibras*.

The people of the Dominion of New Haven enacted, among many sumptuary laws, these pertaining to the Sabbath:—

No one shall cross a river on the Sabbath but authorized clergymen.

No one shall run or ride on the Sabbath, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep houses, cut hair or shave on the Sabbath day.

No one shall kiss his or her children on the Sabbath or fasting days. The Sabbath shall begin at sunset Saturday.

With apology to Mr. H. B. Chamberlin, I herewith insert a part of an article which was published in the Chicago Tribune not long ago as particularly appropriate and interesting:—

"In Vermont anyone guilty of rude, profane or un-

lawful conduct on the Lord's day, by shouting, hallooing, running, riding, dancing or jumping was fined 40 shillings and whipped on the naked back not to exceed ten stripes.

"The New Haven code of laws ordered that profanation of the Lord's day 'shall be punished by fine, imprisonment or corporal punishment; and if proudly, and with a high hand against the authority of God—with death.'

"In 1656 Captain Kemble of Boston, a wealthy and influential man, sat for two hours in the public stocks for his 'lewd and unseemly behaviour' in kissing his wife 'publiquely' on the Sabbath day, on the doorsteps of his house, when he had just returned from a three years' voyage.

"As late as 1831, a lady was arrested in Lebanon, Conn., for traveling on Sunday. A long lawsuit followed and damages were finally given for false imprisonment.

"In the early colonial years Saturday evening was included in the holy day, and the New England Plantation Company received instructions from Governor Endicott that all should cease labor at 3 o'clock Saturday afternoon and spend the rest of the day in preparation for the Sabbath.

"Archibald Henderson, master of a vessel which entered the port of Boston, complained that as he innocently walked abroad Saturday evening he was seized by a constable and dragged to prison. The captain claimed £800 damages for the detention of his vessel during his prosecution.

"This Saturday night observance aroused much ridicule among those not of New England, and many satirical poems were written of the improvement of the biblical command that men should rest one day.

"Absence from the meeting-house was naturally a most serious offense, followed by both fine and punishment. William Blagden, who lived in New Haven in 1647, was brought up for this crime. He pleaded that he had fallen into the water late Saturday night, could light no fire on Sunday to dry his clothes, and so had stayed in bed to keep warm while his only suit of garments was drying. Despite this seemingly reasonable

explanation Blagden was found guilty of 'slothfulness' and sentenced to be 'publicly whipped.'

"And woe to the man who tried to find solace during the tedious hours by recourse to the 'creature called tobacco.' Even during the weekdays in Connecticut he was permitted but one smoke per day, and its use on the Sabbath day was absolutely forbidden within two miles of the meeting-house.

"At that time, as all the houses were clustered around the meeting-house, this was equivalent to not smoking at all. Nevertheless, some broke the law and were fined 10 shillings for each offense. In Portsmouth the lovers of Lady Nicotine were not only fined but sent to jail for their too ardent allegiance.

"A poem entitled 'The Connecticut Sabbath,' which appeared in the American Museum for February, 1787, gives a fair idea of the Puritan Sunday, though written by one who, like President Roosevelt, was not in sympathy with its austerity.

"And let it be enacted further still
That all our people strict observe our will;
Five days and a half shall men and women, too,
Attend their business and their mirth pursue,
But after that no man without a fine
Shall walk the streets or at a tavern dine.
One day and a half 'tis requisite to rest
From toilsome labor and a tempting feast.
Henceforth let none on peril of their lives
Attempt a journey or embrace their wives:
No barber, foreign or domestic bred,
Shall e'er presume to dress a lady's head;
No shop shall spare half the preceding day
A yard of riband or an ounce of tea.

"The observance of Saturday night lingered long in modified form. In a negative fashion it is still followed in small New England towns, inasmuch as Saturday night is seldom chosen as the time for any festivity. A certain reproach is conveyed even in larger towns in the phrase 'Saturday night dance.'—Henry Barrett Chamberlin.

"The May term of the General Court in Massachusetts, 1677, ordered that cages should be erected, or 'set up' in the market place in Boston, and in such other towns as the county courts judged proper, to put in the violators of the Sabbath.

"The selectmen of the 'towns to chuse sundry persons, by the name of Tithingmen to inspect the disorders in and by publick and private houses of entertainment and prophanation of the Lord's day, and by the County Courts to be impowered to prevent, and, in their capacity, to reform the same.'

"In those early days of New England, people professed to be governed by the judicial laws of Moses in punishing offenses.

"Denying the Lord, or his government, blasphemy, witchcraft, sodomy, man stealing, the powow of the Indians or worship of their false god, adultery, and like offenses were punishable by death.

"'Prophaning the Lord's day,' reviling the highest magistrates, and some moral offenses, were punishable with death.

"A child above sixteen that cursed or smote his father or mother * * * upon conviction was to suffer death.

"A compendium of so-called Ancient Blue Laws, to which the significant name was probably first applied, is copied from a history of Connecticut, printed in London, in 1782, and copied into the Massachusetts Magazine, printed at Boston, by Isaiah Thomas and Ebenezer T. Andrews, at Faust's statute, No. 45 Newbury Street, Feb., 1791."

Recently an Oak Park mother described a Scotch Sabbath in the Chicago Tribune thus: "We did not dare to smile on the Sabbath, and all we had to read was Pilgrim's Progress and the Bible."

Another mother said: "I had to learn Pilgrim's Progress and Grace Abounding and other such books by heart, but I don't believe they had any better or worse influence on me than all the miscellaneous reading of to-day has on our daughters. I doubt the wisdom of the old Puritan Sabbath. I do not think the hearts of the poor little Puritan children marching in solemn array to church were any more in accord with God than if they had been skipping along freely and happily. Sunday should be a happy day, not a day which the children will regard as doleful and gloomy."

Another Tribune item relates that Father McLough-

lin told President Roosevelt that he did not see how there could be any harm in people playing baseball or attending the national game on Sunday after their religious duties had been discharged. The President replied: "That is the kind of talk I like to hear from clergymen, and said also that after he had attended services in his church in Washington he often went back to the White-house and played a game of tennis in the afternoon."

SUMPTUARY LAWS

Some sumptuary Blue Laws and curfew laws closely related to those of the Sabbath, the bond being religious fanaticism, are:—

"I desire that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works."—I. TIM. II. 9.

"Zaleucus, the Locrian, 450 B. C., ordained that no woman should appear in the streets attended by more than one maid-servant, unless she were drunk, or wear gold or embroidered apparel, unless she designed to act unchastely.

"Statute 10 Ed. III, decrees that no man shall be allowed more than two courses at dinner or supper, or more than two kinds of food in each course, except on the principal festivals of the year. Those who did not enjoy a free estate of £100 per annum were prohibited from wearing furs, skins, or silk.

"The Scottish Parliament attempted to regulate the dress of ladies, to save the purses of the 'poor gentlemen their husbands and fathers.'"—Chambers's Encyc.

Some sumptuary laws of the Dominion of New Haven Blue Laws are:—

"Whosoever wears clothes trimmed with gold, silver, or bone lace above one shilling per yard, shall be presented to the grand jurors and the selectmen shall tax the estate £300.

"No one shall eat mince pies, dance, play cards, or play any instrument of music except the drum, trumpet, or jew's-harp."

Some other Laws of Connecticut are:—

The governor and magistrates convened in general assembly are the supreme power, under God, of the independent dominion. From the determination of the assembly no appeal shall be made.

No one shall be a freeman or have a vote unless he is converted and a member of one of the churches allowed in the dominion.

A freeman shall swear by the blessed God to bear true allegiance to this dominion and that Jesus is the only King.

No Quaker or dissenter from the essential worship of this dominion shall be allowed to give a vote for electing of magistrates or any officers.

No food or lodging shall be afforded a Quaker, Adamite, or other Heretick.

If any person turn Quaker, he shall be banished, and not suffered to return upon pain of death.

No priest shall abide in this dominion, he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant. Then follow the Sabbath laws already quoted.

Whoever brings cards or dice into the dominion shall pay a fine of £5.

No gospel minister shall join people in marriage. The magistrate may join them, as he may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the magistrate shall determine the point.

A man who strikes his wife shall be fined £10.

A woman who strikes her husband shall be punished as the law directs.

No man shall court a maid in person or by letter without obtaining the consent of her parents; £5 penalty for the first offense, £10 for the second, and for the third imprisonment during the pleasure of the court.

Married persons must live together or be imprisoned.

Every male shall have his hair cut round according to a cap.

New Jersey statute books has the following law, passed in colonial times, and "having never been repealed,

is still the law of the state." It provides: "That all women, of whatever age, rank, profession, or degree, whether virgins, maids, or widows, who shall after this act impose upon, seduce or betray into matrimony any of His Majesty's subjects by virtue of scents, cosmetics, washes, paints, artificial teeth, false hair or high heeled shoes, shall incur the penalty now in force against witchcraft and like misdemeanors."

CURFEW LAW

As an illustration of a curfew law, may be mentioned a special from Gainesville, Ga., March 1, 1908, to the Tribune: "A curfew law in abeyance for years was enforced last night against a congregation of Holiness people, and 150 men and women were arrested. The law requires all persons to be at their homes unless for cause by 11 o'clock.

"The meeting continued until after midnight, characterized by the wildest display of feeling, holy dances, holy rolling, and shouting. Neighbors complained to the authorities and arrest and nominal fines followed."

The day of rest which God the Father of the Jews and of the Christians is supposed to have established according to the Bible, is the last day of the week. The Christian Church, however, decreed the first day of the week to be the Sabbath, and some of these dissenters succeeded for a time to make a monstrous day of it by means of sumptuary and blue laws. Not only infringing upon the personal and religious rights of the individual, but often interfering with his conscience and his body, by cruel, unjust, and criminal persecution.

The separation of the State from the Church guaranteeing religious liberty, will never again permit a few fanatics to do harm with the Bible. Sabbatarians nor Sunday Sun worshipers will never now suffer the death penalty as did the "Priests, the Quakers, and other Hereticks" during the reign of the Puritans not long ago. Such unseemly desecration of any day on the part of bigots who sanctify crimes with the sanction of the Bible must yield to hygienic science of today, assuring us a sane and sanitary Sunday instead of a tear-day.

WINE

The cultivation of the vine was one of the principal occupations of the Hebrews. In over 300 places, the Bible refers to vine, vineyard, vintage, winepress, or wine; to the manufacture or rather pedustructure and commerce of wine; to the desirability of wine and its benefits as a beverage, food, and medicine; to wine as drink offerings to God, and its use and prohibition in religious ceremonies; to the danger of drunkenness from the abuse of wine; to drunkenness used by God as a punishment, and to drunkenness due to other causes.

The domestic and religious consumption of wine played a more important part in the life of the Hebrews of that period, than it does with us.

As merchandise, wine was generally mentioned in connection with food such as bread, wheat, barley, corn, and oil. Vide *IS. XXXVI. 17.*

THE USE OF WINE

God himself, through Moses and other Prophets, blessed and commended the use of wine, not only with other food, but also to more particularly promote man's physical and spiritual well-being. Cf. *DEUT. VII. 13; JUDGES IX. 13; PS. CIV. 14; EX. IX. 7*

God required of man in divine worship, drink offerings consisting of different but definite proportions of wine, according to the regulations governing the ceremony. He gave special rules for priests and those making vows as to the *time when* they must totally abstain from drinking wine. Cf. *EX. XXIX. 40; LEV. XXIII. 13 et seq.; NUM. VI. 15, 17, 21; VII. 10; XV. 5, 7, 10, 24; XXVIII. 7 et seq.; XXIX. 5 et seq.*

Paul *limited* the *quantity* to be taken by deacons at all times. Cf. *I. TIM. III. 8; V. 23.* The benefits of small quantities and the harmful effects of *much* wine is thus taught by implied and express instruction.

Wine was at times the standard of desirability by which other things were judged. Cf. *PS. IV. 7; S. OF S. I. 2, 4; VII. 9.* It was so much esteemed that it was withheld by God as a punishment. Cf. *DUET. XXVIII. 39.*

God also used the evil effects of wine and strong drink, as a punishment; accomplishing *good with the*

vice of drunkenness when he made men and nations drunk. See classified list.

God, however, also caused drunkenness which was *not due to wine and strong drink*. We find that to be the case to-day more than then, for intemperance in any other thing is *as baneful*, and sometimes more so, than that due to the excessive use of wine and strong drink.

Another religious use of wine for a drink offering practiced by all Christendom to-day, dates from the Lord's supper, when Jesus commanded to drink the wine as his blood shed for many unto remission of sins. *Vide* MATT. XXVI. 28, 29; MARK XIV. 23-26.

There can be no doubt that it was red wine, suggesting blood by its color, and fermented, because the *spirit of wine*, which is alcohol, was suggestive of vivifying the blood; giving new life, resuscitating and invigorating the faint of heart when taken temperately as Jesus and his disciples were accustomed to do. *CF.* DEUT. XXXII. 14.

Refined and rectified spirit or spirits, derives its name from that very property of spiritual power, or else *vice versa*. *CF.* PROV. XXIII. 29-35. The spirit of wine was to water as the soul is to the body.

"The Lord shall make unto all peoples a feast of wine on the *lees*, well *refined*."—IS. XXV. 6.

If it were not so, Jesus would have said, Drink of the *water* for it is my blood. From the time of the apostles *wine* and not *grape juice* was used by all churches and never questioned until recently.

According to the Old Testament there were a number of different wines, all having about the same cheering and intoxicating qualities: wine, sweet, new, mingled, mixed, and spiced; vinegar and liquor of grapes.

The nature of the strong drink and its vinegar is not given, but was probably that of a concentrated wine rich in alcohol, or perhaps like the liqueurs of Benedictine and Chatreuse manufactured by Christian ascetics. Strong drink formed a class by itself differing from the ordinary kinds of wine, and usually enumerated in addition as having greater intoxicating qualities.

TIRÔSH AND YAYIN

Tirôsh and yayin have been variously interpreted and have given rise to considerable discussion.

It has been claimed by total abstainers that according to the Hebrew text *tirôsh*, תִּירוֹשׁ is used for grape juice, and *yayin*, יַיִן for fermented juice or wine. The former being praised, the latter denounced in the Bible. "Tirôsh," however, also means "to take possession of the brain" and that it "inebriates." Cf. HOS. IV. 11.

Yayin, יַיִן or תַּיִן occurs 143 times, and being the generic name, is also used for clusters of grapes and unfermented juice. Cf. JER. XL. 10, 12.

"Gather ye wine and summer fruits."—IS. LXII. 8, 9.

"He causeth to grow the wine that maketh glad the heart of man."—PS. CIV. 14, 15.

Tirôsh, תִּירוֹשׁ occurs 38 times in "corn and wine," 15 times in "oil and wine." רֶשֶׁת means "take possession." *Tirôsh* and *yayin* are synonymous. שִׁכָּר, σίκερα, strong drink occurs 23 times in the Old Testament.

The term *new wine* is used for grapes on the vine, in:—

"The field is wasted, the *new wine* is dried up."—JOEL I. 10.

"The *new wine* shall fail her."—HOS. IX. 3.

"The *new wine* mourneth, the vine languisheth."—IS. XXIV. 7.

NEW WINE

On the other hand *new wine* is also used for fermented juice, just as the name signifies; for it would hardly be claimed that unfermented grape juice had any intoxicating qualities. If *tirôsh* and *yayin* had these same exhilarating and intoxicating properties, both beverages must have undergone fermentation, regardless of the difference in names.

"Whoredom and *wine* and *new wine* take away the understanding."—HOS. IV. 11.

New wine is thus differentiated from other food or fruit by having the properties of fermented grape juice.

Speaking of the potential *new wine* in the grapes, IS. LXV. 8, says: "As the *new wine* is found in the cluster, destroy it not for a blessing is in it."

If *new* wine had no stimulating and tonic effect in addition to its value as food, there would be no sense in ZECH. IX. 17, "Corn shall make the young men flourish, and *new* wine the maids."

How long would *new* wine, if it were unchanged grape juice, remain unfermented in overflowing fats? "Thy fats shall overflow with *new* wine."—PROV. III. 10.

Jesus refers to the power of *new* wine bursting old wineskins, and says, "No man having drunk *old* wine desireth *new*, 'O *véos oĩvos*; for the *old* is *good*."—LUKE V. 37-39.

This shows that the new differed from the old not in kind, but in age which gives quality.

MIRACLE WINE

At Cana when the ruler tasted the water now become wine, said, "Every man setteth on *first* the *good* wine; and when they have *drunk freely*, then that which is *worse*: thou hast *kept* the *good* wine until now."—JOHN II. 3-11.

What more positive proof can be asked than this that the host meant Jesus had turned the water into real wine, fermented wine which intoxicates if much is drunk. The *good* should be given first when every one is sober and critical, then *after* having *drunk freely*, becoming *cheerful* and *less faultfinding*, he does *not care* nor is he able to *recognize* the *worse*.

If Jesus had *not* approved of wine drinking, he would have changed the poor wine into good water and not manufactured any extra quantity of wine. Since the bulk of wine is more or less than 90% of water *plus* some tannic acid, extractive and coloring matter, sugar and its derivative, the objectionable 5 to 15% of alcohol, it would have been more marvelous to remove the ingredients from the water than to add them.

Jesus, however, did partake temperately of the wine that contained alcohol. While associating with publicans and sinners, he drank wine with those who had been noticed under the effects of drink, so that Jesus said of himself, "The Son of man came eating and drinking, and *they* say, Behold a *gluttonous* man, and a *winebibber*, a friend of *publicans* and *sinners*."—MATT. XI. 18, 19; LUKE VII. 34.

On the cross Jesus would have drunk the wine offered but on tasting it, he found that it was mingled with gall or myrrh and he would not drink it. *Οξος—MATT. XXVII. 34. *Οινος.—MARK XV. 23.

MEDICINAL WINE

A little grape juice would hardly be recommended "for the stomach's sake and other infirmities." The medicinal properties of wine in Paul's time were held in as much or more repute than to-day. He prescribed for Timothy, "Be no longer a *drinker* of *water*, but *use a little wine* for thy *stomach's sake*, and thy *often infirmities*."—TIM. V. 23.

That Paul meant wine that would show bad effects if too much were taken, he indicated before by cautioning him thus, "Deacons must be grave, not double-tongued, not given to *much* wine, not greedy of filthy lucre."—Cf. I. TIM. III. 8.

As another instance of wine used for its medicinal effects may be mentioned in this connection when Zila bringing food and a bottle of *wine*, said to David, "The wine is that such as be *faint* in the wilderness may drink."—II. SAM. XVI. 2.

When each one wondered on hearing the Galileans speak in his own language, others mocked them, saying, "They are filled with *new wine*," γλυκύν οἶνον, sweet wine, ACTS II. 13; in other words, they were laboring under a delusion, the effect of fermented wine taken in excess.

The New Testament was first written in Greek and uses both 'Ο νέος οἶνος καὶ 'Ο γλυκὺς οἶνος interchangeably for *new wine*, 'Ο ὀξος, sour wine or vinegar in MATT. XXVII. 39, 'Ο οἶνος in MARK XV. 23.

In the beginning of Christianity when they translated the Old Testament into Latin and Greek, they used the same terms, showing that at that time it was understood as translated; i. e. fermented wine.

BIBLICAL REFERENCES ON WINE

SWEET WINE

They shall be *drunken* with their own blood, as with *sweet wine*.—IS. LI. 21. The mountain shall drop down *sweet wine*; JOEL III. 18. Awake ye drunkards, and weep and howl,

all ye drinkers of wine, because of the *sweet* wine, for it is cut off from your mouth; JOEL I. 5. Those that fill up *mingled* wine unto Destiny, I will destine to the sword; IS. LXV. 11. For in the *hand* of the *Lord* there is a cup, and the *wine foameth*. It is full of mixture, and he poureth out the same; surely the *dregs* thereof, all the wicked of the earth shall ring them out, and drink them; PS. LXXV. 8. Be not among winebibbers; among gluttonous eaters of flesh; for the drunkard and the glutton shall come to poverty; PROV. XXIII. 20, 21. Who hath redness of eyes? They that *tarry long* at wine; they that go to seek out *mixed* wines. Look not thou upon the wine when it is red, when it giveth color in the cup, when it goeth down smoothly; at last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange things, and thine heart shall utter froward things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me shalt thou say, and I was not hurt, they have beaten me and I felt it not: when shall I awake? I will seek it yet again.—PROV. XXIII. 29-35. Come eat ye of my bread, and drink of the *wine* which I have *mingled*.—PROV. IX. 2, 5. I would cause thee to drink of *spiced* wine; S. OF S. VIII. 2.

STRONG DRINK

The Lord said, Thou shalt bestow the money for whatever thy soul desireth, for oxen, or for sheep, or for *wine*, or for *strong drink*.—DEUT. XIV. 26. *Wine* is a *mock*er, *strong drink* a brawler, and whosoever erreth thereby is not wise.—PROV. XX. 1. If a man do lie, saying, I will prophesy unto thee of wine and of *strong drink*, he shall even be the prophet of the people.—MIC. II. 11. Come ye, say they, I will fetch wine, and we will fill ourselves with *strong drink*.—IS. LVI. 12. *Strong drink* shall be bitter to them that drink it. There is a crying in the streets because of the wine.—IS. XXIV. 9, 11. Woe unto them that are mighty to drink wine, and men of strength to mingle *strong drink*.—IS. V. 22. It is not for kings, O Lemuel, to drink *wine*, nor for princes to say, Where is *strong drink*? Lest they drink and forget the law, and pervert the punishment of any that is afflicted. Give *strong drink* unto him that is ready to perish. And *wine* unto the bitter in soul; let him drink and forget his poverty, and remember his misery no more.—PROV. XXXI. 4-8. But these also have erred through *wine*, and through *strong drink* are gone astray; the *priest* and the *prophet* have erred through *strong drink*, they are swallowed up of *wine*, they are gone astray through *strong drink*; they err in vision and stumble in judgment.—IS. XXVIII. 7, 8.

Eli thought Hannah was drunken and said, How long wilt thou be drunken? put away thy *wine* from thee. No, my lord she said, I have drunk *neither* wine nor *strong drink*, but I poured out my soul before the Lord.—I. SAM. I. 14, 15.

The angel of the Lord said, Drink no *wine* nor *strong drink*, and eat not any unclean thing; for lo; thou shalt conceive and bear a son.—JUDGES XIII. 4, 14.

He shall drink no *wine* nor *strong drink*, and he shall be filled with the Holy Ghost even from his mother's womb.—LUKE I. 15. Ye have not drunk *wine* or *strong drink*, that ye might know that I am the Lord your God.—DEUT. XXIX. 6.

When a man or woman makes a special vow, he shall separate himself from *wine* and *strong drink*; he shall drink not *vinegar* of *wine*, or *vinegar* of *strong drink*, neither shall he drink any *liquor* of *grapes*, nor eat fresh grapes or dried. All days of his separation shall he eat nothing that is made up of grape vine, from the kernels even to the husk.—NUM. VI. 3-5.

The Lord said to Aaron, Drink no *wine* nor *strong drink*, thou, nor thy sons with thee, when ye go into the tent of meeting.—LEV. X. 8. Drink offering of *strong drink* thou shalt pour out unto the Lord.—NUM. XXVIII. 7, 10, 14, 15, 24, 31; XXIX. 5, 11, 16, 18, 19, 21, 22, 24, 25, 27, 28, 30, 31, 33, 34, 37, 38, 39.

VINE OR WINE

Binding his ass's colt unto the choice *vine*.—GEN. XLIX. 11. The fable of the *vine*.—JUDGES IX. 13. He destroyed their *vines* with hail.—PS. LXXVIII. 47. Give rain that thou mayest *gather* thy *wine*.—DEUT. XI. 15. Thou mayest not *eat* the *tithe* of thy *wine*.—DEUT. XII. 17. First fruit of thy *wine*.—DEUT. XVIII. 4. In the land of corn and wine.—DEUT. XXXIII. 28. Moab's *wine* shall languish.—IS. XVI. 8. *Gather ye wine* (yayin).—JER. XL. 10, 12. The *new wine* shall fail her.—HOS. IX. 3. I called for a *drought* upon the *wine*.—HAG. I. 11; II. 12.

VINEYARD

Ex. XXII. 5; XXIII. 11; NUM. XVI. 14; XXII. 24. Azmaveth was over the *vineyards* and wine cellars. I. CHRON. XXVII. 27. Restore the *vineyards* and the wine.—NEHEM. V. 11. I planted me *vineyards*.—ECCL. II. 4. My well beloved had a *vineyard* in a very fruitful hill, planted with the choicest vine.—IS. V. 2. There shall be no singing in the *vineyards* because of the pride of Moab.—IS. XVI. 10. A land like your land, a land of corn and wine, a land of bread and *vineyards*.—IS. XXXVI. 17. He planted pleasant *vineyards*, but ye shall not drink the wine thereof.—AMOS. V. 11; IX. 14; ZEPH. I. 13. A man planted a *vineyard* and digged a winepress.—MATT. XXI. 33; MARK XII. 1. Prune thy *vineyard* six years and gather the fruit.—LEV. XXV. 3. The seventh year thou shalt not prune.—LEV. XXV. 5. The jubilee ye shall not gather grapes of the undressed vines.—LEV. XXV. 11. *Vineyard* of wine.—IS. XXVII. 2, 3.

VINTAGE

LEV. XXVI. 5; NUM. XVII. 12. I have made the *vintage* to cease, because of the pride of Moab.—IS. XVI. 10. The spoiler is upon thy *vintage*.—JER. XLVIII. 32. *Vintage*, but thou shalt not drink the wine.—MIC. VI. 15. *Vinedressers*.—II. CHRON. XXVI. 10.

WINEPRESS

NUMB. XVIII. 27, 30. Thou shalt furnish him liberally out of thy *winepress*.—NUM. XV. 14; XVI. 13. Shall I help you out of

the threshing floor or out of the *winepress*?—II. KINGS VI. 27. Treading *winepresses* on the sabbath.—NEHEM. XIII. 15. They thread their *winepresses*.—JOB. XXIV. 11. *Winepress*.—IS. V. 2. No treader shall tread out the wine in the *presses*, because of Moab's pride.—IS. XVI. 10. Wherefore art thou red in thine garments like him that treaded in the *winefat*,—*winepress*.—IS. LXIII. 3. I have caused wine to cease from thy *winepress*.—JER. XLVIII. 33. The Lord had trodden the virgin daughter of Judah as in a *winepress*.—LAMEN. I. 15. *Winepress*.—HOS. IX. 2. The *winepress* is full, the fats overflow.—JOEL. III. 13. When one came to the *winefat* to draw out 50 vessels, there were but 20.—HAG. II. 16. *Winepress*.—ZECH. XIV. 10. Gather the clusters of vine of the earth; for their grapes are fully ripe. And the angel gathered the vintage of the earth, and cast it into the *winepress* of the wrath of God. And the *winepress* was trodden.—REV. XIV. 18, 19, 20. He treadeth the *winepress* of the fierceness of the wrath of the almighty God.—REV. XIX. 15. The *fats* shall overflow with wine.—JOEL II. 25.

WINE AS MERCHANDISE

Where is the corn and the *wine*?—LAM. II. 12. Damascus with the *wine* of Helbon.—EZEK. XXVII. 18. Corn and *wine*.—HOS. II. 8, 9, 22. As the *wine* of Lebanon.—HOS. XIV. 7. The Lord said, I will send you corn, and *wine*, and oil, and ye shall be satisfied therewith.—JOEL II. 19, 25. Another carrying a bottle of *wine*.—I. SAM. X. 4. Jesse took an ass laden with bread and a bottle of *wine*.—I. SAM. XVI. 20. Abigail took 200 loaves and two bottles of *wine*, 100 clusters of raisins, etc.—I. SAM. XXV. 18. Ziba bringing food and a bottle of *wine*, said to David, The *wine* is that such as be faint in the wilderness may drink.—II. SAM. XVI. 2. Naphtali brought food and *wine*.—I. CHRON. XII. 40. Solomon gave much wheat, barley, oil, and 20,000 *baths* of *wine*.—II. CHRON. II. 10, 15. Rehoboam stored up victuals, oil and *wine*.—II. CHRON. XI. 11. The Israelites gave abundance of *wine*, etc.—II. CHRON. XXXI. 5. Hezekiah had store houses of *wine*, etc.—II. CHRON. XXXII. 28. Artaxerxes gave 100 *baths* of *wine*, etc.—EZRA VII. 22. The former governors took of them bread and *wine*.—NEH. V. 15. There was prepared once in ten days store of all sorts of *wine*.—NEH. V. 18. *Wine*, etc., they brought on sabbath day.—NEH. XIII. 15. The oil and the *wine* hurt thou not.—REV. VI. 6. Merchandise of Babylon, *wine*, etc.—REV. XVIII. 13.

DESIRABILITY OF WINE

As a *punishment*, God says, Thou shalt plant thy vineyards and dress them, but thou shalt *neither drink* of the *wine*, nor gather the grapes; for the worm shall eat them.—DEUT. XXVIII. 39.

Lord, thou hast put gladness in my heart *more* than they have when their corn and *wine* are increased.—PS. IV. 7.

Thy *love* is better than *wine*.—S. OF S. I. 2, 4. Thy mouth like the best *wine*.—S. OF S. VII. 9.

Thy silver is become dross, thy *wine mixed with water*.—IS. I. 22.

For *their* vine is the vine of Sodom; *their* grapes are grapes of gall, their clusters are bitter; *their* wine is the poison of dragons.—DEUT. XXXII. 33.

WINE AS MEDICINE

Zila bringing food and a bottle of *wine*, said to David, the *wine* is that such as be *faint* in the wilderness may drink.—II. SAM. XVI. 2.

New wine shall make the maids flourish.—ZECH. IX. 17.

Be *no longer* a drinker of water, but use a *little wine* for thy *stomach's sake*, and thy often *infirmities*.—I. TIM. V. 23.

Samaritan pouring oil and *wine* on the wounds.—LUKE. X. 34.

Wine as a local anaesthetic: As a thorn that goeth up into the hand of a drunkard.—PROV. XXVI. 9.

Wine as general anaesthetic: They have stricken me, shalt thou say, and I was not hurt, they have beaten me and I felt it not.—PROV. XXIII. 29-35.

A case of dipsomania: When shall I awake? I will seek it again.—PROV. XXIII. 35.

WINE APPROVED

Approved when properly used: The king of Salem brought forth bread and *wine*.—GEN. XIV. 18. Jacob brought his father Isaac *wine*, and he drank and said, God give thee plenty of *wine*.—GEN. XXVII. 25-27. Benjamin and his brethren *drank*, and were *merry*.—GEN. XLIII. 34. *Wine*, the Lord will *bless it*.—DEUT. VII. 13. And out of the blood of the grape thou drankest *wine*.—DEUT. XXXII. 14. And the tree said unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my *wine*, which *cheereth God and man*, and go to wave to and fro over the trees?—JUDGES IX. 13. There is bread and *wine* also for me, and for thy handmaid, and for the young man which is with thy servants; there is no want of anything.—JUDGES XIX. 19. Nehemiah gave *wine* unto the king.—NEH. II. 1. Ahasuerus gave them drink in vessels of gold and royal *wine* in abundance, according to the bounty of the king, and the drinking was according to the law; none could compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.—ESTHER I. 8. The heart of Ahasuerus was merry with *wine*. ESTHER I. 10. Esther at the banquet of *wine*—ESTHER V. 6; VII. 2, 7. Job's sons and daughters were eating and drinking *wine* in their eldest brother's house.—JOB. I. 13, 18. The *wine*, yayin, that maketh glad the heart of man.—PS. CIV. 14. I searched in my heart, how to *cheer* my flesh with *wine*.—ECCL. II. 2. Come, eat ye of thy bread, and drink of thy *wine*, with a merry heart; for God hath already accepted thy works.—ECCL. IX. 7. Thy princes eat for strength, and not for drunkenness! A feast is made for laughter, and *wine* maketh *glad the life*.—ECCL. X. 17, 19. I have drunk my *wine* with my milk.—S. OF S. V. 1. I would cause thee to drink of *spiced wine*.—S. OF S. VIII. 2. The king appointed for them of the *wine* which he drank, and that they should be nourished three

years.—DAN. I. 5. Belshazzar made a great feast and drank *wine*. His lords, wives, and concubines drank of the *wine*.—DAN. V. 1-4, 23. Ho, every one that thirsteth * * * come buy *wine* and milk without money, * * * hear, and your soul shall live.—IS. LV. 1-3. Strangers shall not drink thy *wine* (yayin), for which thou hast laboured.—IS. LXII. 8. Jacob was redeemed unto the goodness of the Lord, to the corn, and to the *wine*, and to the oil, and to the young of the flock of the herd.—JER. XXXI. 12. God said to Jeremiah, Give them *wine* to drink.—JER. XXXV. 2, 39. And drinking *wine*: let us eat and drink, for tomorrow we shall die.—IS. XXII. 13. The Son of man came eating and *drinking*, and they say, Behold, a *winebibber*.—MATT. XI. 19; LUKE VII. 34. Drink ye all of it; for this is my blood * * * I will not drink henceforth of this fruit of the vine, until I *drink it new* with you in my Father's kingdom.—MATT. XXVI. 28, 29.

DRINK OFFERINGS

Drink offering by Jacob.—GEN. XXXV. 14. Drink offering of a fraction $\frac{1}{4}$, $\frac{1}{3}$, $\frac{1}{2}$ of a hin of *wine*.—EX. XXIX. 40; XXX. 9; LEV. XXIII. 13, 18, 37; NUM. VI. 15, 17, 21. As a sweet savour.—NUM. VII. 10; XV. 5, 7, 10, 24. *Drink offering of strong drink*, thou shalt pour out *unto* the Lord.—NUM. XXVIII. 7, 10, 14, 15, 21, 24; XXIX. 5, 11, 16, 18, 19, 21, 22, 24, 25, 27, 28, 30, 31, 33, 34, 37, 38 39. Where are *their* gods that drank the wine of their *drink offerings*?—DEUT. XXXII. 38. Namah took a bottle of wine to the house of the Lord.—I. SAM. I. 24. Some are appointed over the wine.—I. CHRON. IX. 29. The first fruit of wine etc., for the priests.—NEH. X. 37, 39; XIII. 5, 12. And pour out drink offerings to other gods, that may provoke me to anger.—JER. VII. 18. The wine needed for the offering to the God of heaven.—EZRA VI. 9. Wine used by Christ at the last supper, Drink ye all of it; for this is my blood of the covenant.—MATT. XXVI. 28, 29.

Wine used by God for good and evil. For in the *hand* of the Lord there is a *cup*, and the *wine* foameth, it is full of *mixture*, and he poureth out the same; surely the *dregs* thereof, all the wicked of the earth shall ring them out and drink them.—PS. LXXV. 8. The Lord shall make unto all peoples a feast of wines on the *lees* well *refined*.—IS. XXV. 6. That fill up *mingled wine* unto *Destiny*, I will destine to the sword.—IS. LXV. 11.

WHEN WINE IS NOT USED IN CEREMONIES

The Lord said to Aaron, Drink *no wine nor* strong drink, thou, nor thy sons with thee, when ye go into the tent of the meeting.—LEV. X. 8; EZEK. XLIV. 21. When a man or woman makes a special vow, he shall *separate* himself from wine and strong drink; he shall drink *no* vinegar of strong drink, *neither* shall he drink any liquor of grapes, *nor* eat fresh grapes or dried. *All* the days of his *separation* shall he eat *nothing* that is made of the grape vine, from the kernel even to the husk.—NUM. VI. 3-5. Ye have *not* drunk wine or strong drink; that ye might know that I am the Lord your God.—DEUT. XXIX. 6. No wine offer.—HOS. IX. 4.

The angel of the Lord said, Drink *no* wine *nor* strong drink, and eat not any unclean thing; for, lo, thou shalt conceive and bear a son.—JUDGES XIII. 4, 14. He shall drink *no* wine *nor* strong drink, and he shall be filled with the Holy Ghost even from his mother's womb.—LUKE I. 15. The Lord said to Jeremiah, Give them *wine* to drink. They said, We will drink *no* wine. Our father commanded, Ye shall drink *no* wine, neither ye nor your sons forever, nor plant vineyards. We have obeyed.—JER. XXXV. 1, 2, 5, 6, 7, 8, 9, 14. But Daniel purposed that he would not defile himself with the king's wine.—DAN. I. 8-16.

DRUNKENNESS AS RELIGIOUS PUNISHMENT

Do we not know that every bottle shall be filled with *wine*? Behold I will fill all inhabitants, kings, priests, and prophets with *drunkenness*. And I will dash them one against each other.—JER. XIII. 12, 13. The Lord said, Take the cup of the wine of this fury at my hand, and cause all the nations to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad.—JER. XXV. 15, 16, 17. Drink ye and be drunken, and spue, and fall, and rise no more.—JER. XXV. 27. Make ye him drunken; for he magnifies himself against the Lord; and Moab shall wallow in his vomit.—JER. XLVIII. 26. Babylon hath been a golden cup in the Lord's hand that made all the earth drunken: the nations have drunk of the wine; therefore the nations are mad. I will make Babylon drunk, her princes, etc.—JER. LI. 7, 39, 57. The second angel saying, Fallen is Babylon which hath made all the nation to drink of the wine of the wrath of her fornication.—REV. XIV. 8, 9, 10. Give unto Babylon the cup of the wine of the fierceness of his wrath.—REV. XVI. 19. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of sister Sancia. Thou shalt even drink it and drain it out, and thou shalt gnaw the sherds thereof.—EZEK. XXIII. 34. They shall drink and make a noise as through wine.—ZECH. IX. 15. They that dwell in the earth were made drunken.—REV. XVII. 2; XVIII. 3.

DANGERS OF WINE IN WORSHIP

Woe unto them that rise up early in the morning, that they may follow strong drink; that tarry late into the night, till wine inflame them! and the harp and the lute, the tabret and the pipe, and wine are in their feasts: but they regard not the work of the Lord.—IS. V. 11, 12. But these also have erred through wine, and through strong drink are gone astray; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision and stumble in judgment.—IS. XXVIII. 7, 8. In the house of their Lord, they drink wine of such as have been fined. * * * But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy not.—AMOS II. 8, 12. If a man do lie, saying, I will prophesy to thee of wine and of strong drink, he shall even be the prophet of this people.—MIC. II. 11. Deacons must be grave, not doubletongued, not given to much wine, not greedy for filthy lucre.—I. TIM. III. 8.

THE DANGERS OF WINE

It is not for *kings*, O Lemuel, to drink wine, nor for *princes* to say, Where is strong drink? Lest they drink and forget the law, and prevent the punishment of any that is afflicted. Give strong drink unto him that is ready to perish. And wine unto the bitter in soul: let him drink and forget his poverty, and remember his misery no more.—PROV. XXXI. 4-8. Be not among winebibbers; among gluttonous eaters of flesh; for the drunkard and the glutton shall come to poverty. Who hath redness of eyes? They that tarry long at wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth color in the cup, when it goeth down smoothly; at the last it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange things, and thine heart shall utter froward things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of the mast. They have stricken me shalt thou say, and I was not hurt, they have beaten me and I felt it not. When shall I awake? I will ask it again.—PROV. XXIII. 20, 21, 29, 35. He that loveth pleasure, wine and oil, shall not be rich.—PROV. XXI. 17. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.—IS. V. 22. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.—IS. XXIV. 9, 11. Awake ye drunkards and weep; and howl, all ye drinkers of wine, because of the sweet wine, for it is cut off from your mouth.—JOEL I. 5. Woe unto them that drink wine in bowls.—AMOS VI. 6. Yea, moreover, wine is a treacherous dealer.—HAB. II. 5. Woe unto him that giveth his neighbor drink, that addeth thy venom thereto and maketh him drunken also.—HAB. II. 15. Be not anxious what ye shall eat and drink.—MATT. VI. 25, 31. The kingdom of God is not eating and drinking.—ROM. XIV. 17. Do not keep company with drunkards.—I. COR. V. 11. Drunkards shall not inherit the Kingdom of God.—I. COR. VI. 10. Be not drunken with wine.—EPH. V. 18; GAL. V. 21. Take heed lest haply your hearts be overcharged with surfeiting and drunkenness.—LUKE XXI. 34. Aged women likewise should not be enslaved to much wine.—TITUS II. 3.

DRUNKENNESS DUE TO WINE

Noah drank of the *wine*; and was drunken.—GEN. IX. 20. He awoke from his wine.—GEN. IX. 24. Come let us make our father drink wine.—GEN. XIX. 32-35. Shilo washed his garments in wine, and his vesture in the blood of grape.—GEN. XLIX. 11. His eyes shall be red with wine. 12. He is a riotous liver and a drunkard.—DEUT. XXI. 20. Nabel was *very* drunken. When the wine was gone out, he became as a stone and died ten days later.—I. SAM. XXV. 36. Absalom commanded, Smite Ammon when his heart is merry with wine.—II. SAM. XIII. 28. Elah was drinking himself drunk, and Zimri killed him.—I. KINGS XVI. 9. Benhadad was drinking himself drunk.—I. KINGS XX. 16. My belly is as wine which hath no vent, like new bottles it is ready to burst.—JOB XXXII. 19. Thou hast made us drink wine of staggering.—

PS. LX. 3. I am the song of the drunkard.—PS. LXIX. 12. Then the Lord awaked as one out of sleep, like a mighty man that shouteth by reason of wine. PS. LXXVIII. 65. They reel to and fro and stagger like a drunken man.—PS. CVII. 27. They eat the bread of wickedness, and drink the wine of violence.—PROV. IV. 17. Wine is a mocker, strong drink a brawler, and whosoever erreth thereby is not wise.—PROV. XX. 1. He that loveth pleasure, wine and oil, shall not be rich.—PROV. XXI. 17. A drunken man staggereth in his vomit.—IS. XIX. 14. Woe to the crown of pride of the drunkards of Ephraim that are overcome with wine, it shall be trodden under foot.—IS. XXVIII. 1, 3. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink.—IS. LVI. 12. Men of common sort were brought drunkards from the wilderness.—EZEK. XXIII. 42. Whoredom and wine and new wine take away the understanding.—HOS. IV. 11. The princes made themselves sick with the heat of wine.—HOS. VII. 5. They howl upon their beds, they assemble themselves for corn and wine.—HOS. VII. 14. They sold a girl for wine, that they might have to drink.—JOEL III. 3. Before the flood they were eating and drinking.—MATT. XXIV. 38. The evil servant shall sit and drink with the drunken.—MATT. XXIV. 48; LUKE XII. 45. At the Lord's supper one is hungry, the other is drunken.—I. COR. XI. 21. They that be drunken are drunken in the night.—I. THESS. V. 7. Wine-bibblings, revellings, carousings.—I. PETER IV. 3.

DRUNKENNESS NOT DUE TO WINE

Eli thought Hannah was drunken and said, How long wilt thou be drunken? put away thy wine from thee. No, my lord, she said, I have drunk neither wine nor strong drink, but I poured out my soul before the Lord.—I. SAM. I. 14, 15. They are *drunken* but *not with wine*; they stagger, but *not with strong drink*. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes, the prophets; and your heads, the seers hath he covered.—IS. XXIX. 9; LI. 21.

They shall be *drunken with their own blood*, as with sweet wine, and all flesh shall know that I the Lord am the saviour, and the redeemer, the mighty one of Jacob.—IS. XLIX. 26.

I am like a drunken man, and like a man whom wine hath overcome, because of the Lord, and because of his holy words.—JER. XXIII. 9.

Ye shall drink blood till ye be drunken of my sacrifice.—EZEK. XXXIX. 19. Vision not due to wine.—DAN. X. 3.

ALCOHOL

There is in progress a well-meant agitation by total abstainers of to-day, that condemns drinks of all kinds containing alcohol. They claim that alcohol consumed in any quantity is always a poison deleterious to the individual and the human race.

Let us briefly consider what this substance really is. As a product of fermentation from grapes, or other fruits, or vegetables, or from barley and hops, alcohol contains no element that is not obtained from any of these acknowledged wholesome foods.

The agent to bring about the atomic re-arrangement of a molecule of sugar, the progenitor of alcohol, is the Torula. It is an organized cellular ferment, containing an active albuminous substance which reduces the sugar to alcohol and carbon dioxide.

Grape-sugar $C_6 H_{12} O_6 = \text{Alcohol } 2 (C_2 H_6 O) + \text{Carbon Dioxide or Carbonic Acid Gas } 2 (CO_2)$.

$C_2 H_6 O$ is the chemical formula of Spirit of Wine; Alcohol Absolutum; Anhydrous Alcohol; other grades vary but little from this arrangement.

It will be noticed that carbon, hydrogen, and oxygen, generally speaking, are absolutely essential to life. That our body is principally constructed of these elements, which in unstable equilibrium are constantly changing and forming the most varied compounds. Nitrogen, Iron, Sulphur, Phosphorus, and other elements less abundant but equally important enter as salts in this complex mutation.

VITAL REACTION

Considering how little we know of the vital processes of digestion and assimilation of the ingesta, of the many chemico-physical reactions of the food due to ever changing factors present in the alimentary canal, it is no wonder that scientists cannot agree definitely as to the food-value of alcohol.

A test-tube with its contents and modifying additions accurately known, enables us to study definite chemical changes, but the test-tube is not the *prima via*.

It has been claimed that when alcohol is absorbed by the blood, its affinity for oxygen causes it to form a compound with the hæmoglobin of the red corpuscles, lessening the hæmatin's oxidizing powers of the tissues.

When sugar is fermented and reduced to alcohol, one atom of carbon and two atoms of oxygen, $C O_2$, are set free with every molecule of alcohol, $C_2 H_6 O$; showing that the avidity of alcohol for oxygen, is a doubtful theory; but if it were true, would seem a conservative

effort on the part of nature in marshaling the food energy and strength of the body from too rapid oxidation.

The very opposite probably takes place in metabolism, for the calorific effect of alcohol is thought to be due to the dilatation of the peripheral capillaries, either by acting on vaso-motor dilators, or by inhibiting vaso-motor constrictors, causing a greater quantity of blood to circulate near the surface of the body. The alcohol, if there is any left, is reduced or oxidized into its component parts in the tissues as in the open air; giving up its carbon for growth, its hydrogen and oxygen as water, H_2O , for a medium of exchange, conveying food and eliminating ashes from the economy. During the anabolic processes of the body, the alcohol introduced from without or formed within, serves the body like all other carbohydrates by breaking down as such to form other compounds needed for life.

PTYALINE

Ptyaline is an unorganized, amylolytic ferment of the saliva which serves to change starch $C_6 H_{10} O_5$ by the addition of $H_2 O$ into sugar $C_6 H_{12} O_6$. Since there is no stable combination of food, every compound ingested probably undergoes many changes before it is rendered fit for assimilation. Thus the greater bulk of the sugar is probably reduced either by some process of fermentation or by some vital synthesis into alcohol, $C_2 H_6 O$, and carbon dioxide, $C O_2$; and these resulting products are re-arranged again and again like any other nutriment until absorbed or eliminated.

What takes place in the living normal stomach, will never be positively known by observing a pathological case of gastric fistula like that of Alexis St. Martin described by Dr. Beaumont, or by examination of the gastric and intestinal contents either obtained by siphon or from a case post mortem. Although the various reactions and the ever changing conditions which modify or alter the gastric contents in process of digestion will never be perfectly known from the very nature of the case, yet we may safely assume that since alcohol is produced and used in the course of metabolic changes, that it is absolutely essential for the support of human life.

BEER

Beer has about 3 to 7% of alcohol, some nutritious barley, some hop that serves as a mild tonic and stomachic, and about 80% of water.

So little alcohol in so much water, can only stimulate slightly, and keeps the drink aseptic.

Beer is extensively used at meals for its food value and as a refreshing drink. In suitable cases and proper quantities, beer is recommended or prescribed by most physicians as a tonic, a galactagogue, diuretic, and diaphoretic.

The Illinois Medical Journal of August, 1908, reports that a doctor of Hopedale, Ill., was fined \$20 and costs for prescribing beer in violation of the "dram shop act."

Dr. W. H. R. Rivers of Cambridge University, England, finds that small doses of 5 to 20 c.c. of absolute alcohol, have no effect on the amount or nature of the work either immediately or within several hours of their administration. With large doses of 40 c.c. the evidence was uncertain owing to great individual differences.

Scientists of repute have experimented and found that two ounces of alcohol is consumed by the body as food in 24 hours. That would mean $2\frac{1}{2}$ pints of beer containing 5% of alcohol. This is more than the *average* drinking man consumes.

OTHER DRINKS

Wines may have from 7 to 20% of alcohol, more or less sugar, tannic acid which gives astringent properties, and various other ingredients of medicinal value according to the kind of wine.

These wines are chiefly used for nutriment, stomachic, and tonic effects.

Among liquors, rum with over 70% of alcohol, is one of the strongest drinks. Liquors are taken in small quantities, principally for medicinal effects and as cordials.

USES OF ALCOHOL

Most liquid medicines require for their preservation a greater percentage of alcohol than the higher beverages contain.

Liquors used as medicines have saved more lives than perhaps any other single factor. That many ill-balanced people use them to their harm, does not in the least detract from the merits of alcoholic drinks properly used.

At present physicians pay more attention to prophylaxis and the removal of all factors that bear any causative relation to the illness, and are less in need of alcohol as a stimulant or anæsthetic; but there are times when few would be without it. Sometimes it is the only thing within reach which by its prompt use averts death.

The value of alcohol as a life-saver is illustrated by a dispatch from London, July 18, 1908. A clause in the children's bill imposing a fine of \$25 for giving intoxicating liquor to a child under five years of age unless ordered by a medical practitioner, was defeated on hearing how a child of one of the members of the committee of the House of Commons was saved by a teaspoonful of whiskey before the doctor could arrive.

Even Dr. T. D. Crothers of the Journal of Inebriety, who condemns alcohol as a stimulant, says it is a magnificent narcotic and anæsthetic. It is one of the greatest benefactors of humanity in the manufacture of ether, chloroform and other anæsthetic, but as a drink it is a relic of barbarism. The day is not far away when all distilleries of the country will be needed to manufacture it for purposes of light, heating, and power. To-day we are drinking it and killing ourselves. It will not be long before mankind has converted it to its true use.

Thus even a prohibitionist finds, except in drinks, that alcohol is one of the greatest benefactors of humanity; which is contrary to the belief of his brethren, who deny that it ever serves any good purpose. An anæsthetic to be effective *has to be taken into the system*, whether in the form of alcohol, chloroform, or ether.

TEA AND COFFEE

These very agitators are often intemperate in the use of tea and coffee, which act as stimulants, enabling a person to do fatiguing work without proper food, bringing on collapse as soon as these artificial props become inefficient.

While small doses have an exhilarating effect, large doses habitually taken, lead to physical and mental ruin

more surely than do the consumption of alcoholic beverages, because the harmful properties are generally unsuspected and because the tea and coffee are taken *ad libitum* by the dear and revered members of our families in the privacy of the home.

These beverages resemble the alcoholic ones in regard to dosage, not only because they vary in strength due to difference in preparation; but also because the beneficial and harmful limits fluctuate with the idiosyncrasy of the individual and his condition at the time of indulgence.

For these reasons there cannot be any fixed and uniform rules as to the time, quality, and quantity in the use of tea and coffee, nor any uniform scientific opinion as to the benefits and injuries of these drinks, any more than about beers, wines, and strong drinks.

They are valuable in many cases when prescribed by physicians.

CAFFEINE AND THEINE

Coffee contains about 2% of caffeine, which is a powerful alkaloid. Two to four grains of the Citrate of Caffeine is a medicinal dose for headaches due to hyperæmia or for migraine, etc. It acts as a diuretic, stimulates the cardiac centers with small doses, and depresses them with big doses, much like alcohol.

The antidote for the evil effects of the excessive use of coffee or tea is a small quantity of brandy or some other alcoholic drink, and vice versa, *café noir*.

Coffee with 5 to 8% of tannic acid, consumed habitually in large quantities, clogs the system. Tea equally strong is still worse; containing as much as 26% of the tannin and 3% of theine which is an alkaloid like caffeine. Some of the other ingredients, such as sugar, caseine, fat, aromatic oils, legumin, are nutritious, like the barley, sugar, water, hops, etc., of alcoholic drinks.

Excessive coffee and tea drinking often lays the foundation for hereditary neuroses, such as neurasthenia, hysteria, melancholy, hypochondriasis, mania, especially *mania potatorum*. The tendency of such defectives is to become inebriates; drunkards, opium, cocaine, or chloral fiends. Pseudo-abstinence in one thing, is an error; temperance in all things, is essential. Make use of all that benefits man, shun all that harms.

EVERY ABUSE DANGEROUS

Morphine, $C_{17}H_{19}NO_3H_2O$, is one of the greatest boons for the relief of pain that might endanger by its severity the limb or life of a patient. An ordinary dose for an adult is only $\frac{1}{4}$ of a grain, but a fraction of a grain more may cause death. By its injudicious use, a habit may be formed much worse than the drink habit in baneful consequences. Thus it is with cocaine, most of the alkaloids, and effective medicines used.

Everyone is aware that oxygen of the air is inspired about 16 to 20 times per minute, and that if prevented from entering the body, death by asphyxiation would follow in a few minutes; but too much oxygen would do the same thing, although we seldom hear of it. M. Foster of Cambridge, Eng., in his *Physiology*, page 395, says that a pressure of four atmospheres of oxygen causes an animal to die of asphyxia and convulsions, exactly in the same way as when oxygen is deficient.

London, Aug. 15, 1908: A new fad has invaded London, that of inhaling oxygen as a stimulant for mind and body. Several society women are devotees of the habit. The ozone form of oxygen in minute doses is good, but in large doses it is a dangerous poison, causing headache and irritation of the mucous membrane. (*Pure* oxygen is absolutely dangerous and must be largely diluted.) It uses up prematurely the vitality of the body and tends to shorten life.

How often we hear someone say that if a little is good, more is better. Yes, a little may be good to get better, and more may be better to get worse or die. More food, sunshine, and air may be better for some than less, but we all know that too much food has caused injury and death, as in typhoid; too much sunshine has caused sunstroke; too much air may be followed on the removal of the air pressure by Caisson disease, or air in motion at a low temperature, may freeze a man to death, or do mischief by drafts, or cause death by its mechanical effects in case of cyclones.

WATER

Some water is necessary, but too much may drown. A little water is good, but too much nearly cost the life

of Eugene W. Chafin, when presidential nominee of the Prohibition party. He narrowly escaped drowning Aug. 8, 1908, in the Y. M. C. A. pool of Lincoln, Neb. He facetiously said: "Wouldn't it have been awful if I had come to my death by water? I don't mind it myself, but it would have been tough on the party to lose its head in that way, so until the election is over I'm not going to have anything to do with water except by the glassful."

Pure water is healthful, but ever so little when polluted is worse than much bad liquor. This was shown in the Spanish-American war, where more died of typhoid fever contracted by drinking infected water than were killed in battle. Had the soldiers had their canteens well filled with liquor and not drunk any water, how many precious lives would have been saved, how many a widowed wife or mother would not now be in sorrow and want!

ELIMINATION OF TRANSGRESSORS

Henry William Smith, M.D., LL.D., on Alcohol and the Community, in McClure's Magazine of December, 1908, writes of the *casual* relation of *alcohol* to insanity, crime, and poverty.

Without disputing the conditions, Dr. Smith finds, the causative factors of insanity, crime, and poverty, are the conditions that produce defective individuals. "Alcohol" *per se* is not the "enemy." The *abuse* of alcohol by the *individual* is due to his already defective nature. Neither the saloon-keeper, nor the brewer; in fact, no one has ever doubted or questioned that abuse is ruinous; nor has any advocate of drink ever championed drunkenness, or believed excess harmless to body and mind.

The individual who indulges in alcoholic beverages to excess is born a defective, and his overindulgence is but one of the manifestations of his depraved physical, mental, and moral condition which is due primarily to heredity. The secondary and contributing factors, like abuse of alcohol, are but incidental effects by which nature eliminates or destroys beings who have inherited accumulated defects due to transgression of natural laws, and who can no longer adapt themselves to, or correspond with, their environment.

GOD'S PRODUCTION

What seems strange is that the total abstainer has singled out alcoholic beverages as *per se* always injurious; implying that God made alcohol not only in vain, but a poison so pernicious that it behooves man to destroy it forever from the face of the earth. Surely they cannot claim, that because man allows grape juice or sugar water to ferment, or by putting together the ingredients, manufactures drinks, that therefore the laws of nature, matter, and man were the only essential factors, and that their God, the Creator of all these, had no voice in the *making of alcohol!*

God says nothing about all the other things that are beneficial or injurious according to the quantity consumed, but he does throughout the Bible in over 300 places instruct man to enjoy the benefits of wine, and warns them to abstain from over-indulgence.

"All things were made by him; and without him was not anything made that hath been made."—JOHN I. 3; REV. IV. II.

"I am the Lord, and there is none else. I form the light, and create darkness; I *make peace*, and *create evil*; I am the Lord, that doeth all these things."—IS. XLV. 7.

THE BIBLE AND TEMPERANCE

God, according to the Bible, gives explicit instructions how he wishes men to worship him with drink-offerings, prescribing the quantity of wine to be used. He even makes use of drunkenness due to wine, as a punishment for wrongdoing, so that good may follow.

Paul speaks of its temperate and intemperate use, and Christ teaches that, in commemoration of him, wine be drunk as his blood.

Dr. M. M. Mangasarian, in an argument at the Y. M. C. A. Auditorium, Oct. 13, 1908, reported in the Tribune, announced that the Bible meant nothing to him; that he thought it ludicrous that Americans of the twentieth century should feel themselves bound by the writings of obscure Jews of scores of generations ago; but that since Prohibitionists based their doctrines on that book he was willing to spend his time showing how foolish they are. He also read from the Wesleyan Confer-

ence of 1841 that Rev. Dawson Burns offered a resolution prohibiting the use of *unfermented wine* at the Lord's supper, that the use of Wesleyan chapels for temperance meetings was prohibited, and that the ministers were warned not to preach temperance sermons out of their own circuits. He also quoted from the expense account at the ordination of a minister at Hartford in 1784, the chief items in which were fifteen bottles of punch, five bottles of wine, and numerous glasses of "flipp" and mugs of "toddy."

The Christian minister's chief reply was that Dr. Mangasarian had shown by his address that he was a "straw man" and an "unintelligent" person, and that the Prohibition party did not demand total abstinence and that the Bible stands for sobriety—a lame admission that the Bible does not stand for Prohibition, but, like Dr. Mangasarian, for sobriety, for which the minister, judging from his use of personal epithets, does *not* seem to stand.

Usually total abstainers are Christians, and are loud proclaiming it; to me as a non-Christian it seems incomprehensible that anyone can be so disloyal to his Bible and so disobedient to the commands of his Holy Father and his Son Jesus.

ALCOHOLIC TEMPERANCE DRINKS

Another curious inconsistency is that the so-called "soft drinks" or "temperance drinks" sold, contain from 2 to 12 3/10% of alcohol, according to an analysis made by the English government. Of 4,147 samples examined in the last four years, 3,098 exceed 2%. Ginger beers and herb beers contain the highest percentage of alcohol, some as much as claret or Rhine wine.

Since total abstainers have their own experts denying all food value of alcohol, we will say for agreement's sake that this scientific question is still unsolved and *sub judice* and draw our conclusions by comparing men and nations according to their drinking habits.

DRINKING NATIONS

The effect of the sane use of alcoholic drinks in case of individuals and nations, is the best proof of their benefits in man's physical and mental growth.

The Teutonic, Latin, Slavonic, and Keltic nations have used alcoholic beverages up to the present time, and are believed by the Christians to be superior to the Turks and all nations that believe in Mohammed and his total abstinence.

Among the Teutons, the Germans are noted for steady drinking of light beers and wines, and they are at least on a par with other nations in science, literature, art, and as a world power.

The English use somewhat stronger ales and wines, but are second to none in prosperity and power.

The Dutch and the Scandinavians have for ages used stronger drinks than other Teutons, yet the sturdy Dutchman and the stalwart Norseman are fine specimens of physical development.

The Kelts use the strongest liquors. Would they be as witty if they depended entirely on potatoes to furnish the system with starch digested to sugar and alcohol?

The French use claret like water, yet they are the most urbane, artistic, and cultured of nations.

The Italians and other Latin nations, as well as their classic rivals the Greeks, have made good use of wine since the time of Bacchus. They are the most religious people, and have preserved for us the treasures of art and literature of antiquity, as well as the Christian religion which without them would probably never have grown or become known.

The Slavonic nations have their vodka and other alcoholic beverages, and have been, thanks to their strength, the bulwark of our western civilization against the Nomads of the east.

We modern Americans are a beer, wine, and liquor consuming people, yet we can boast of the most marvelous growth in wealth and power. Our insistent total abstainers, however, are gaining for us the reputation of a dyspeptic nation, noted for artificial teeth and good dentists. The reason for it is that the system demands alcohol in proper quantities. In our artificial life this has been supplied for ages by making moderate use of alcoholic drinks and thus relieving the system from over-taxing the digestive organs with starches and sugars, to generate the required amount of alcohol.

ALCOHOLIC FOOD

In primitive man, and some civilized people of to-day, the organs are adapted and strong enough to waste much vital work for proper returns.

The average total abstainer has an inordinate craving for candy, sweet things, pastry, and starchy foods, which ruin his health early in life. Then, too, he carries about with him an illicit distillery by making his stomach convert sugar into alcohol. This abuse finally leaves him dyspeptic. He may become so intemperate in the consumption of sweets that all the evil consequences of alcoholic intoxication follow in a masked form. Taking the excess in this latent way, he does not govern his appetite as he would if he were taking the alcohol already prepared for use in any of the many beverages.

DIPSOMANIA

All the evils from the abuse of alcohol may follow in a modified way. He may become nervous, hysterical, neurasthenic, excitable, magnify and exaggerate the evil effects of abuse, and attribute them to the proper use of drinks. His dyspepsia may be a symptom of alcoholic gastritis, which impairs the stomach's ability to properly prepare the *required* amount of alcohol to such an extent that the patient tries to satisfy the want by madly consuming all drinks obtainable. The patient has now become a dipsomaniac. His will-power has become so weak that it no longer affords him protection against his own folly.

Of course, there is heredity, environment, the condition and habits of the individual, that may lead a moderate drinker into excess and make him a dipsomaniac just as easily. A man in the best of health may become a victim of disease, or some infectious, contagious, or malignant malady more or less fatal. These patients are all taken care of at home, or in suitable hospitals. Our insane, including those suffering from suicidal and homicidal mania, are protected against themselves and others, and we in turn against them, by confining them in proper institutions.

RESPONSIBILITY

Why should the masses of the people in good health benefited by the sane use of alcoholic beverages, be subjected to the same restrictions and treatment as the dipsomaniac?

Because a man, addicted to the vice of drink, commits crimes in consequence, should we who are not thus addicted be under tutelage like irresponsible children and the feeble-minded, as if we were unable to judge how much drink is good for us?

Does the saloon stop a man passing by, and make him enter *nolens volens*? Does this wicked, poisonous devil Alcohol precipitate himself into the innocent, unsuspecting, helpless, God-forsaken man, and, possessing him, devour him by a slow but terrible death? Can it not be that the evil resides in man himself? If to the *pure* all things are *pure*, are, then, to the evil, *all* things *evil*?

If we legislate what, when, and how to drink, shall we not also pass laws on gluttony, the manner and cost of living, dressing, housing, reading, learning, theater-going, dancing; on what constitutes, art, religion, and science? How much personal liberty will be left in the pursuit of each one's happiness, if nothing is left for individual choice, if all inclination, preference, natural disposition has to conform to a uniform pattern?

If we legislate acts innocent *per se* to constitute crimes, do we thereby lessen the number of criminals?

PROVOCATIVE RESTRICTIONS

Clergymen who, distinguishing between the benefits of drink and the harm of drunkenness, dare publish their views, are attacked with epithets and vulgar personalities by some intemperate, self-appointed censors of their God and his creatures. Even a cardinal of whom they could not say, "We do not go to a physician for spiritual advice," was not allowed to express contrary views with impunity. Since they could not accuse him of ignorance, a dishonest motive and incompetency were insinuated, declaring that "he ought to exchange his surplice for a white apron, his prayer book for an ice pick, and go to keeping bar."—Dry Press agent against Cardinal Gib-

bons of the Roman Catholic Church of Baltimore, Chicago Tribune, Feb. 29, 1908.

The Bible says: "They are drunken, but not with wine; they stagger, but not with strong drink."—IS. XXIX. 9; LI. 21.

"They shall be drunken with their own blood as with sweet wine."—IS. XLIX. 26.

The Sunday closing advocates and abstainers, "do err, not knowing the scriptures, nor the power of God."—MATT. XXII. 29.

A Methodist would object to attempts on the part of Catholics to enact a law making the early mass obligatory in his church, as much as the Catholics would if obliged to attend Protestant meetings. Thus it is with the Freethinker; he does not wish to have others take away his *holiday*, for he respects the right of others to observe their *holy-day*. Christian, do unto others as thou wishest to be done unto.

We, Americans, have acquired vested rights in this country by taking the land from the Indians. The foreigner, who has lately come from Europe, works for it and buys it, becomes a citizen by the laws of this country, and is entitled to the good will and respect of his native fellow-citizens.

Anyone who has traveled in a land whose language he does not understand so well as his own, can comprehend the disheartening lonesomeness of the emigrant's position here, especially so, the more his social and religious customs differ from ours.

CLASS LEGISLATION

Can they feel at home when some *ministers* even forget their sacred calling and the golden rule, by referring to them as the scum of Europe soaked in lager beer, who should go back to where they came from if they do not become abstainers and observe a Puritan Sabbath?

They wish to legislate that drinking of beverages containing alcohol be constituted a crime. If such tyranny succeeded, the masses of these citizens of foreign blood, as well as many honest natives, would be made technical criminals.

Let us not forget that the great West, including this

very city, owes most of its growth and prosperity to the emigrant and his descendants. While the Canadian of unmixed English blood is English still, an American is more typically American, the greater his mixture of European blood. Soon we need not qualify by saying, he is an American of English, of Dutch, of Irish, German, or any other blood, but we shall realize that *American* stands for the confluence of all Aryan stock which left Asia ages ago divided into so many national branches. Indeed, the Semitic and all Caucasian races may thus be reunited. The energy and the good qualities gathered by each branch in its migration hither, culminating in this our latest, newest land and nation.

Let us heartily welcome to our land of the free, every good man, woman, and child; let us be courteous and treat them kindly from the Christian pulpit and in every walk of life. At present the saloons and beer-gardens alone seem to bid them a hospitable welcome.

Do not frown on their day of rest and recreation. Their religious observance of the Sabbath is that of continental Europe.

Many of them are Christians, that believe they can worship God and receive his blessings on the same day. They probably have not the time and money to pursue pleasure and wealth during the week, and are not aware that one day a week only must they be pious.

SUNDAY BEER-GARDENS

A man who toils hard physically every week-day from the time he rises until the evening, when, tired out, he seeks his bed, surely needs one day of cheer and relaxation.

If he be a bachelor, his dingy little room does not permit visiting; and as a stranger where else than in a saloon could he socially meet his countrymen for a pleasant chat, a smoke, and a glass of beer or wine?

If married, where could he and his wife and children meet other families of his acquaintance more pleasantly than under the trees of a beer-garden, talking about every subject of interest, and in turn listening to good music while sipping his favorite brew or claret, and partaking of nutritious food in the open air.

Tastes differ, and "*de gustibus non est disputandum*,"

what is medicine for one is poison for another; "*chacun à son goût, et chaque pays a sa guise.*"

THE SALOON

While personal experience is of limited value, I believe the saloon even on week-days to be of inestimable benefit not only as a resort furnishing refreshments, but also as a *rendez-vous*, a shelter from inclement weather and as the only place of rest for the wanderer, the stranger tired out, may be, in the search of work. At the expense of a nickel for a glass of beer, a hungry man can help himself until satisfied to a generous free lunch, consisting of a variety of cold or warm and wholesome food. In many such places within "the loop," and elsewhere, you can see the shabby genteel, and men of clerical appearance and garb, rub elbows with mechanics perhaps out of work, taking advantage of the saloon man's hospitality. Of course, it is a business with the saloon-keeper and must pay; the well-to-do customer, no doubt, makes it possible for the host to entertain so generously the hungry, the tired, and the stranger in distress.

All the year around there is perhaps no other institution that furnishes so much food for so little money; only enough, in fact, to avoid the name of charity so odious to the poor but proud.

This is done from day to day throughout the land by breweries and saloons. Is there any other institution that is doing good so constantly on so large a scale?

The Chicago Tribune of Nov. 15, 1908, reports that Capt. Annie Roberts, who lost her position with the Volunteers of America for refusing to march in the Prohibition parade, because she believed in temperance and not prohibition, said that saloon proprietors are among the most charitable of men, and have been more generous than any of the other people on her list. She had received from the saloon element and interests, hundreds of per cent larger donations than taken from other sources combined.

What has the Church done for the footsore strangers that travel the lonesome streets of the big cities in search for work, to compare with it? The Church takes from the poor to provide for the pauper, but after pay-

ing for the priest and the church, how much remains for *charity*?

Of course, there are bad men and criminals in all classes of society, but, judging by the records of crimes in the papers, the proportion among the saloon-keepers and frequenters of saloons, compares favorably with ministers and church-goers.

PEOPLE'S CLUB-ROOMS

In the Chicago Tribune, Nov. 30, 1908, Miss Grace Reed, principal of a school, is reported as saying that saloons, properly regulated, should be the people's club-rooms. The masses must have meeting places, as well as the classes who frequent the exclusive clubs.

In Germany, she stated, men escort their convent bred daughters and wives to the saloons on their way home from church. There they meet college professors, high school teachers, ministers of the gospel, bankers, and tradesmen, often accompanied by women of their households, and over a glass of beer, wine, or lemonade the questions of the day are discussed in perfect order and quiet, as if in the dining room of a hotel. And, indeed, democracy prevails in these gatherings. Everybody meets nightly in the beer-garden or saloon.

CRIMES OF PROHIBITIONISTS

Only about a year ago there were three ministers accused of pederasty in one week. Curiously, the writer has never read of a saloon-keeper thus accused. There have been ministers charged with alienating the affections of other men's wives, or accused of leading girls astray, of eloping while married, of even selling the chastity of wife and the virginity of a daughter for gold. Man may be sinful in any walk of life, ministers and saints not excepted. The saloon and the church have their sins and sinners; they are no better and no worse than other institutions and sinners.

RELIGION AND DRUNKENNESS

William E. Curtis of the Record-Herald in an article on Doleful Town, found at Dundee, Scotland, wrote that there is said to be more drunkenness in Dundee than in any other place on earth; more than in Glasgow and

Edinburgh, notwithstanding their larger population. There is a whisky dive on every corner. This is the shame of Scotland, where the people have the reputation of being the *most religious* as well as the *most intemperate of all the human race*.

Let us, good-naturedly, adopt the Prohibitionist arguments *post hoc* instead of *propter hoc*. Is intemperance and religion cause and effect? Are the people of Scotland the most religious because they are the most intemperate, or the most intemperate because they are the most religious? All Christian nations are religious and drink; no Mohammedan nation, though religious, drinks. Is it the Christian religion then that is responsible for *drunkenness*, that *Prohibitionists claim is the cause of all crime*? Was Abel the victim of the *first crime* because of *drink* or because of *religion*?

From intemperate Scotland came many intolerant Puritans, and as extremes usually follow each other, they first burned witches at the stake, and now would have us all intemperately temperate; would make drinking a punishable offense on week-days and a crime on Sundays. Is this the fruit of "most religion" or of "most drunkenness"?

Rather than have most religion and most drunkenness go hand in hand, let us have a little drinking and less religion associated; for a little often is good, when much may do harm. Let us be temperate in all things.

POVERTY

William E. Curtis again wrote from Edinburgh, Sept. 29, 1908, that hard times in Scotland are due to poor food and bad cooking and wretched, crowded tenement houses without comforts. Children find amusement in the streets, and the older people in the saloons which to them are as attractive as paradise. Their indigestible food creates a craving for drink, and their salted fish produces an abnormal thirst, which the cheapest tea boiled until all the tannin is extracted from the leaf and it becomes a poison, does not satisfy. Alcoholic drinks, very strong beer, and strong, vile whisky alone seems to satisfy. Soup-houses and cooking establishments will help to change the manner of living. While in England the per capita expenditure for intoxicating drink is £3 19s.,

against Scotland's £3 3s. 1d. for the year 1907, yet more than double the amount of whisky is consumed, which accounts for more drunkenness in Scotland.

OTHER CAUSES OF CRIME

Dr. Mangasarian was reported by a Chicago paper in April, 1908, as saying that a nation of drunkards, even, is preferable to a nation of slaves. He claimed that Prohibition was contrary to all laws, human, economic, and divine, and said the Bible was overwhelmingly in favor of the moderate use of liquor, and that "heaven is not a Prohibition territory"; that the Prohibitionist is not fighting for God, for liquor plays a minor rôle in the great list of crimes mentioned in the Bible, if it enters in at all. The real causes of crime are ambition, hate, lust, pride, jealousy, avarice, envy, cupidity, and other passions. Is the man who drinks, makes, or sells liquor a criminal? Can it be shown that liquor is only an evil? In life, good and evil proceed from the same source. For over 1,300 years drinking has been a sin with the great Mohammedan nations, but their sensuality and brutality has increased. Tacitus found the Teutons great drinkers, but also commented on their bravery and morality, and Germany to-day stands shoulder to shoulder with the great nations of all time in art, philosophy, religion, culture, science, commerce, and government. England is a drinking nation, but she has conquered total abstinence India.

Dr. Mangasarian defies any Prohibitionist to show him a single text in the Old or New Testaments which favors prohibition. There is no commandment against drinking in the decalogue. If theft, and murder, and want, and lust, and covetousness, and all other sins are primarily caused by drink, would not the deity have warned against it?

Oliver Wendell Holmes in *The Professor* at the Breakfast Table, says of wine, Yet better even excess than lying and hypocrisy; and if wine is upon all our tables, let us praise it for its color and fragrance and social tendency, so far as it deserves, and not hug a bottle in the closet and pretend not to know the use of a wine-glass at a public dinner!

Soliloquy of Friar Claus in the wine cellar of the convent:—

I always enter this sacred place
With a thoughtful solemn and reverent pace,
Pausing long enough on each stair
To breathe an ejaculatory prayer,
And a benediction on the vines
Which produce these various sorts of wines.

—*Longfellow's Golden Legend.*

Why should we burden the brewer, the saloon-keeper, and alcohol, with the wickedness of men who become drunkards and criminals.

For the dipsomaniac there are doctors and hospitals, institutions for the feeble in mind, and prisons for the criminal.

Was alcohol or the saloon-man responsible for the 9,000,000 poor wretches that were burned at the stake for witchcraft? Is the brewer responsible when millions of East Indians who never use alcohol in any form, die of starvation as subjects of a Christian nation?

Where do the poor among us get the money to buy alcohol if they have not enough to buy food? Poverty and alcohol may have a causative relation in some cases, but the consumers of alcoholic beverages that keep up the immense interests of the breweries, distilleries, and saloons, are those not lacking the necessities of life. The well-to-do, the rich and prosperous, are the consumers that pay for old wines, extra fine beers, and champagnes. Thus there is much more reason to *connect alcohol with wealth and prosperity rather than with poverty and crime.*

ALCOHOLIC COMMERCE

According to the U. S. Census of 1900, the number of deaths attributed to drunkenness in each 100,000 of the population was on an average 2.41 in prohibition states, and only 1.63 in license states.

The brewers, maltsters, and distillers of the U. S. consume yearly in their products the amount of \$369,851,097. These industries and the allied trades have invested \$3,350,000,000, without 6,000 hotels which would add \$250,000,000. They pay annually for state and government licenses \$271,867,990, in addition to the city

licenses, real estate and personal property taxes of \$84,500,000. Besides, they use annually 10,000 horses, costing \$3,000,000, and feed worth \$7,500,000.—Rudolph Brand of the Organized Brewers of Illinois.

The statistics of the Department of Agriculture show that out of a crop of 147,192,000 bushels of barley, about 70,000,000 go to brewers, maltsters, and distillers. Altogether about \$200,000,000 of all farm products are thought to be used annually.

An officer of the Prohibition Society (W. A. Burbaker, secretary of the Prohibition Central Committee of Cook County) declares Uncle Sam the greatest grafter in the country, because he received yearly \$216,000,000 revenue out of this pernicious and "illegal" traffic. "You men who vote for saloons with the thought that it reduces your taxes a few dollars are no better than cheap, ordinary grafters."

INTEMPERATE PROHIBITIONISTS

The agitators opposing Sunday saloons are a small class, but pretend to be the guardians of the people's morality. They are always meddling with the performance of official work of the duly constituted authorities who were elected by the people for their ability and integrity.

We all feel resentful for meddlesome interference of our duty for which we have qualified. It must be as disconcerting and discouraging to our municipal officers.

Sometimes a hasty accusation is published against an officer which on examination is found to have been a mistake, but the mischief is done. An innocent man's reputation, which is valued more than life, is *murdered*. The *decatalogue* and the *law prescribe no* punishment for such a crime and it is therefore more heinous.

It reflects no credit on the ministry when one of its members makes a deal with crooks by using doubtful means in the attempt to obtain evidence of graft and other wrongs against the head of the municipality's administration and other officers (Rev. Morton Culver Hartzell, pastor of the South Park Avenue Methodist Episcopal Church). Nor is it a virtue to be cited for contempt of court by hastily questioning the integrity of the

Judge when his decision is reported not to conform with the *minister's* ideas (March 25, 1908, Rev. A. Lincoln Shute, pastor of the Wesley Methodist Episcopal Church, and Director of the Chicago Law and Order League, versus Judge Chas. M. Walker on the Bar Ballot Quest, "Shall all places where liquor is sold or given away in this City upon Sunday be closed on that day?" Circuit Court.).

INCITING ENMITY

By intemperate and inflammatory speeches they impute wrong motives for official acts not meeting their approval. By innuendoes and insinuations they try to destroy public confidence and prejudice the constituents.

While they intimate that some of the highest officials are guilty of treason, they do not recognize that their owns acts seem treasonable when they spread disrespect and contempt for laws that do not suit them, and when they instigate disloyalty to the authorities of the municipality.

If an avowed anarchist were guilty of such conduct, he would probably be accused and punished for treason. The political views of a man ought not make any difference in punishment when he is guilty of a crime. A man should be punished for his crime, not because he is an anarchist; nor escape punishment when guilty, because he is not an anarchist.

Gov. W. D. Foulke in a lecture on free speech says: Because anarchists, some of them, do violate the law and are guilty of very great crimes, this hardly justifies the supporters of law and order and those who are in favor of peace and of "sweetness and light in the community to propose to maintain these by the violation of law." He believes it ought to be a crime for one man to persuade another to murder, whether the murder actually is attempted in pursuance of that persuasion or not. He thinks the law should go further and say that the mere words of a man who incites a crime should be regarded as a complete offense and punishable as such.

LYNCHING

By constant interference and agitation, the slow but safe execution of Justice is defeated, and riotous mob-rule is substituted.

An old adage of the common law says, it is better to let 99 guilty escape than that one innocent should suffer.

Think of the frequent lynchings accompanied by fiendish brutality. Many comparatively innocent victims are burned for accosting rudely a white girl or woman. This is considered a capital offense only when the rowdy is colored.

Recently four negroes met their fate at the hands of lynchers, because, it is claimed, they sympathized with a murderer.

This year so far there have been 60 lynchings in seven months. On the slightest circumstantial evidence, "the faggots are piled around the victim, oil is poured on him, then the match is applied and slowly burned to death, while a thousand people witness the 'execution.'"
—(Dallas, Texas, July 28, 1908, at Greenville, Tad. Smith, age 18, for assaulting a girl of Clinton, Hunt County.)

We have all read of cases where the victim was afterward proven innocent. The crimes of "night riders" and other vigilantes are current events.

One minister said: My sympathy goes out to the night riders who have destroyed the warehouse. I wish they had put something on the fields that would hinder the growth of this weed.—(Rev. J. A. Palmer, Poughkeepsie, Methodist Episcopal Church, New York, April 3, 1908.)

Are these atrocities due to drink and saloons, or to religious fanaticism and so-called reformers that take the law in their own hands?

OTHER EVILS

How many are crippled, how many lives are lost yearly by preventable accidents on railroads, on crossings, in automobiles, workshops, and factories, that entail suffering and poverty to the surviving family!

How many church-goers own property in unsanitary condition, causing illness, lifelong invalidism, death, poverty, and crime? Even the janitor-quarters of our fine apartment buildings in all big cities are unwholesome cave-dwellings. The damp basements are breeding places

of the white plague and other debilitating affections; a dangerous home for children, lacking air and sunshine.

A year ahead of time, we can approximately estimate how many will be maimed and killed, bringing sorrow to the hearts of many on the glorious Fourth and for some days after. It is not proper use of personal liberty that is the cause, nor the saloon, but it is the criminal indifference of the people at large.

Even the popular plays of boys, such as base-ball and foot-ball, have been allowed to become dangerous to life and limb.

The crime, suffering, and poverty that can be traced to drink and the saloon as causes, are insignificant in comparison with all these preventable deaths and calamities that are due to criminal negligence of the self-righteous, of us all.

PULPIT PROFANITY

Intemperate speech by reformers and ministers is especially harmful, because it is inconsistent with the ideals they profess to believe; nor is it due to alcoholic drinks, which might be avoided, or serve as an excuse.

Is brotherhood and peace promoted when a Christian minister writes to the United Societies: "If you and your beer-swilling foreigners are not pleased with the laws of this country enacted in the interests of decency and health, why do you not take yourselves off bag and baggage to where you came from?"—(Fenwick W. Fraser, First Presbyterian Church, Jackson, Mich., March 14, 1908.)

Another minister in his spiritual cups says of the same society: A class which is densely ignorant of the history and genius of American government—a class which has thrown off the restraints of religion and now chafes under the restraint of law; a class which is under the domination of the saloon and follows the leadership of men who are soaked in lager beer; a class which would separate the city from the state and the United States; a class which has banished the Bible from the schools and would banish it from the land if it could; a class which laughs at the tears of the drunkard's wife, blows bubbles with the blood of the drunkard's children, and stalks roughshod over laws which are intended to

protect these defenseless souls.—(Rev. John A. Earl, Belden Avenue Baptist Church.)

Another mild pastor seeks lost sheep thus: "*I pronounce a curse on the unspeakably vile American saloon. Cursed is he that lifts a hand in its defense! Cursed is that institution that is allied with its deadly operations! Cursed is the estate that reaps any benefit from its ill gotten gains! Cursed is that city or town that continues to remain as partner in the infernal business by granting license to it; yea, Cursed are all who fail to come to the help of the Lord against the mighty evil of the liquor saloon!*"—(Rev. Melbourne P. Boynton, Lexington Avenue Baptist Church.)

It is a question whether anyone under the influence of strong drink could curse more emphatically. As a non-Christian I feel thankful that swearing and cursing means nothing to me, and that therefore I am never tempted to indulge in such excesses.

The poor God must be in great distress to need man's help against the transcendent powers of the liquor saloon if that minister's conception of God's omnipotence is true.

"Peace, peace, but there is no peace!" Thus says another: If the sober minded citizen of Chicago realized the condition which threatens us, we should have a revolution in twenty-four hours.—(Rev. W. A. Bartlett, First Congregational Church.)

REFORM AT ANY COST

At a meeting of the Chicago Society of Anthropology, 75 Randolph Street, a Prohibitionist (Wm. A. Brubaker, former candidate for mayor) made this inflammatory, intemperate speech, which sounds much like persuading or inciting to murder: "Personal liberty is anarchy pure and unadulterated. * * * If one little child in the public schools of Chicago loses its life through the neglect of some drunken janitor its blood will be on the hands of President — of the school board. He and those who supported him in the recent vote on the question of liquor drinking janitors are personally responsible. And, further, if the father of that child should go into the rooms of the school board with

a loaded gun and shoot holes in President——, he would be doing just what he would have a right to do under the standard set by President —— himself. I do not advise that President ——'s standard is wrong. But if President —— has the right to endanger the life of your child and mine, and if through his exercise of that right your child or mine is killed, we have a right to blow President ——'s head off. That is justice; an eye for an eye and a tooth for a tooth." An anarchist present facetiously remarked: If I had not been an anarchist when I entered, you, Mr. Speaker, would have made me one by your indictment of the government.

Another "reformer" said: The mayor of your city is guilty of treason under some of the utterances he has made. The government of your state has a right to call on the troops to put down treason and anarchy in Chicago.—(Chas. W. Trickett of Kansas City, Kan.)

In an address Aug. 19, 1908, Petersburg, Ill., Eugene W. Chafin, Prohibition candidate for the presidency, says: "How can you expect law and order in a city like Chicago, whose mayor is one of the biggest anarchists this country ever had, allowing 7,000 saloons to defy the state law in keeping open on Sunday and thus breeding crime and debauchery of every kind?"

This speech is the effect of nothing stronger than water!

REFORM BY BLOODSHED

This pastor's love for his neighbors and his enemies is published thus: "I wish the decent people of Chicago would get so disgusted with the insolence and lawlessness of the saloon-keeper, that they would be compelled to vomit. I wish the advocates of liquor selling would continue their brazen defiance of state laws until they become odious. *I wish the streets would run with blood* in this struggle. I'd like to go out with a gun myself. Nine out of ten *preachers* are *moral cowards* on the prohibition question. They talk prohibition, but when it comes to the question of *salary* or *displeasing* a congregation they falter and submit."—(Rev. Clarence E. Cornell, Church of the Nazar.)

This wish reminds one of the Old Testament God

who first hardens the people's heart, that he might have an excuse for slaying them.

REFORM BY FOLLY

Mrs. Alice C. O'Neal, Vice President of the Woman's Christian Temperance Union, says: The greatest enemy of the cause of temperance, and, indeed, the greatest enemy of the country, is the *successful* man who never drinks to excess. The confirmed drunkard is hopeless before his craving, but the man who drinks little knows better and can stop. That is why we say that the man who takes an occasional glass of beer is worse than the old toper.

John A. Nichols of Boston, said that he favored the man who gets on an all night drunk occasionally to the one who takes a nip every day. If I wanted to drink, I would get good and soused and then cut it out for a month. It is not nearly so bad to roll in the gutter as it is to take a nip every now and then.

Lincoln, when a delegation of Prohibitionists complained that Gen. Grant was fond of whisky, asked the name of the brand that he might send it to his other generals.

The successful man gives offense to the above Prohibitionists because he never drinks to excess; if he drank to excess and nevertheless were successful he would have to be a very clever man indeed. The unsuccessful man might think the success due to excess, and do the same to succeed. The successful man who never drinks to excess is the greatest enemy of the country; he would not be the *greatest enemy* if he drank to excess? What intemperate speech! Verily, they are drunk, but not with wine.

REFORM BY WIT

These are some of the humorous prayers by an evangelist: "Good Lord, if there are any bleary eyed, white livered, weak kneed, pigeon toed beer guzzlers in this here camp to-night turn the light of religion into the bushes and chase out all snakes, including the rattlers, that we can skin them alive."—(Dan Shannon, Baptist Evangelist, Hammond, Ind., April, 1908.)

"Why some ministers fail" was selected as subject for an invited evangelist. He said: "Your churches of

to-day have degenerated into third and fourth rate amusement houses. The congregations are made up largely of champagne guzzling, beer drinking, wine sizzling, Sunday golf playing, novel reading persons. If the consensus of opinion says one thing and the latest scholarship says another, then the latest scholarship can go plumb to h—l for all I care. Many Ministers of the present day are fudge-eating mollicoddles, who were continually springing bum bullcon to their congregations; some are controlled by riches, not by the Bible. Many of you are grafters pure and simple. You know this, too, there are some of you preaching to-day that should be carrying the hod.”—(Evangelist Billy Sunday, Pittsburg, Pa., June 9, 1908.)

The Record-Herald, July 16, 1908, Chicago Association of Commerce replies to a minister who said Chicago is so bad that it cannot be called American; it isn't even civilized.—(Rev. G. W. McPherson, N. Y.)

The reply seems applicable to the above disseminators of peace and love. It reads thus:—

“This benighted individual should be taught that the intemperate use of the tongue is more baneful than the intemperate use of alcohol or other drugs that kill; the latter poison the individual offender, while the former cuts and wounds the reputation of many.”

IF AND WHEN

If any of these Prohibitionists should pass *Jesus* in the *Ghetto of Chicago*, and see him drink a glass of wine with his fellow-Jews, and hear him speak in his own Hebrew tongue, they would refer to him as a *winebibbing, anarchistic, foreign Jew* who ought to be deported.

“When preachers tell us what they think,
And party leaders all they mean,—
When what we pay for, that we drink,
From real grape and coffee-bean.—
Then order your ascension robe!”

—*Oliver Wendell Holmes.*

PULPIT PURITY

At the Rock River Methodist Episcopal Conference, Bishop Neely advised young ministers thus: “Devote yourselves entirely to your ministry * * * don't be a half minister and a half something else. If you don't

intend to be that, you had better withdraw here and be something else. A preacher has no right to use the pulpit as a political rostrum. We have within our fold republicans, democrats, prohibitionists, and even socialists. The minister is pastor of all of them and should not use his pulpit to preach partisan politics."

He who cannot govern himself, cannot govern others. Self-control is an essential in a moral character. A strong moral character is the growth of generations. We develop moral strength by learning to resist temptations, which would be impossible to attain without having temptations to resist.

We must strive to educate a nation of manly men who can be trusted to behave themselves in the face of temptations, and are temperate in eating, drinking, and in everything else that can be done properly and improperly. We may at times fail in the endeavor, but unless there are temptations to overcome there is no stimulus or reason for moral growth.

"OPEN" SUNDAY

Though the Koran prohibits Mohammedans from drinking alcoholic beverages, and though they have abstained for over a thousand years, yet they probably indulge more than any other people in abuse of hasheesh, opium, and other narcotics, which are more pernicious than the excessive use of alcohol.

Milwaukee, Mayor Rose says, is the home of personal liberty. It has more than 2,000 saloons open day and night all the year round, Sundays as well as weekdays, operating under a low license; yet drunkenness and crime is less in proportion to the population than in prohibition cities that have no saloons. The people of Milwaukee are models of sobriety.

Mayor Becker of the same city says: "If you shut vice behind a door, the young man will go out and find it. The closed door will tempt his curiosity. I believe that it is possible to run an 'open town' without vice."

Feb. 10, 1908, Episcopal Bishop Webb of Milwaukee and Bishop Grafton of Fond du Lac are reported opposed to the radical Prohibitionists. Bishop Grafton declared that Prohibition, by causing continuous viola-

tion of law was more dangerous to the people than occasional cases of drunkenness. He believes in low licenses for the sale of mild liquors, such as beer, and high license for the sale of stronger beverages. The orderly saloon has much to commend it, and he does not favor its being abolished.

THE CANTEEN

New York, Aug. 17, 1908. Gen. F. D. Grant, Commander of the Department of the East, declares that the health of the U. S. army is worse than that of any other of the world's armies, and is mostly due to restrictions resulting from the W. C. T. U. and other such movements. The canteen has been taken away, and nothing has taken its place.

The Chicago Tribune of Nov. 29, 1908, says that Brig. Gen. Davis in his report declares that the abolishment of the canteen, created near the army posts, resorts for the sale of intoxicants, which wrought much harm among soldiers.

Col. Gettys, Commandant of the Jefferson Barracks, also declares that the liquor clubs south of St. Louis are working an amount of evil among the soldiers never known when the canteen was in force.

LAWLESS WASTE

N. Michels, local head of the Liberty League, enumerates the fruits of Prohibition as: "Higher taxes, insufficient revenue, vacant stores, reduced police force, higher insurance rates, scrip instead of cash, more bonds to help a helpless city, and drugstores and blind pigs in place of saloons."

Carl Haerting, Secretary of the German-American Alliance, says: "Prohibition means branding as a crime personal habits and customs that can be punished by law only when affecting public order. Prohibition is an attempt to make the many suffer for the mistakes of the few, and place civilized mankind on a level with savages."

T. M. Gilmore, President of the National Model License League, says: "Where the retail liquor dealer's license expires annually, he is not compelled to take an active part in politics, but he is persuaded through fear

that he may not secure a renewal, to use every means in his power to increase his profits for that year, and this means that he is persuaded to violate law, and in many cases to handle goods of an inferior character."

A respected and substantial citizen of Kansas remarked, that since the reign of Prohibition in that state, young farmers often buy a keg of beer on a Saturday evening and drink to the last drop that none may go to waste, and because of this innate rural frugality, drop down drunk.

Prohibitive laws thus really aggravate the conditions which they are intended to suppress. These farmers would have been frugal with their money in a saloon, and would behave themselves better in public by returning home socially and soberly.

State's Attorney Elect J. E. W. Wayman said that after the city collects \$1,000 from the saloon for license, according to the city ordinance, to operate every day in the week, the state's attorney of Cook County attempts to close it without restoring the fee collected, which really helps to maintain the Municipal Courts, which in turn are used to prosecute the saloon-keepers. An ordinance closing the Sunday Saloon could be put through the Council in fifteen minutes if the people want it, while \$30,000 have already been spent in ineffectual prosecutions by the state's attorney's office.

"Hush little bar-room, don't you cry,
You'll be a drug store, by and by."

This pathetic little doggerel-travesty tells what Prohibition will do.

PUBLIC OPINION RATIFIES LAW

When the law governing the observance of the Sabbath was found to work harm, it was interpreted by the Israelites, like other laws, "that man should live by them, not that he should die through them."

Law is enacted and enforced by the will of the people with the object of promoting justice. When a law fails to do so, it no longer conforms with the will of the people, and therefore ceases to be a law. It dies a natural death. A law that does no longer express the inten-

tion of the law-maker, the public, ceases to be just and lawful; it needs no revocation.

New York, Aug. 6, 1908. Justice Gaynor of the Supreme Court of New York, in holding that an ordinary bet is not a crime, says: "The law has never descended to thrusting its nose into the personal conduct of men and women to that extent, and those who try to make it appear that it has, only tend to create a disrespect for the law. *No law can be enforced except by public opinion*, and wise legislatures never pass a law that lacks public opinion in its favor. *Such laws are dead letters*, except as they are stirred up from time to time by the few among us who *delight in meddling with the conduct of others* or to levy blackmail. The community sheds them as the snake does its skin."

DEAD AND OBSOLETE LAWS

An unrepealed law on the statute books of New Jersey specifies the penalty of witchcraft for any woman that betrays into matrimony any subject by virtue of scents, cosmetics, washes, paint, artificial teeth, false hair, or high heeled shoes.

In some states the penalty for witchcraft was burning at the stake. It may not be the case in New Jersey, but if a zealous Christian fanatic should wish to resurrect that dead law, would the jurors not do as they did in Chicago with the Sunday-Saloon closing statute?

At great expense to the county, the agitators, some Jurists, and the State's Attorney, holding that the state law was not superseded by any municipal statutes and applied to municipalities organized under the cities and villages act, which gave no exclusive power to license, regulate, and prohibit the selling or giving away of any intoxicating liquors, etc., could not in repeated cases and with minute instructions convince the jury that the law was in force contrary to the wish of the people.

When 175,000 voters signed a petition for referendum to express their views as on a question of public policy, the election commissioners refused to submit the question on a technicality. The number of signatures, however, was sufficient to show what the great majority wanted the law to be on the subject.

THE WILL OF THE PEOPLE

Remember that the legislators and the laws are the creatures of the people. A law is in force as long as it is obeyed by the people, no longer.

That the will of the people is the paramount law of the land, is further illustrated by the very birth of this nation, in ignoring and treating as a dead letter, the stamp act, the tax on tea; and again when the North refused to obey the fugitive slave act, passed by Congress, as was pointed out by Chas. E. Gilbert, President of the United Societies.

A knowledge of contingent remainders, executory devices, the Rule in Shelley's Case, the doctrine of *Cy Pres*, and the iniquity of the Statute of Uses are not necessary, as Honorable Eugene Daney humorously says, to understand the law and equity in such cases. Acts and laws must conform *cy pres* to the intention and will of the people.

Reformers waste their energy in trying to resurrect a law which the people of the municipality concerned have repeatedly declared dead or still-born; they waste the money of the public uselessly and neglect with their Christian brethren to do their real duty of saving the starving children of Chicago. The very Mayor they have maligned, aided by his officers, the secular press and the many secular charitable societies who have led in this work for years, is now doing the duty of the Christian Church in providing for the starving little ones.

Arouse, you Christians! Instead of sending our people's money to foreign missions for saving unwilling souls, feed the starving children at home; instead of criticising the habits of others not wrong *per se*, do your own duty within your own moral sphere.

"Let no man therefore judge you in meat, or in drink."—COL. II. 16.

TEMPERATE HABITS

On the table of my parents there was always beer, and sometimes wine. It was the custom to drink at the principal meal of the day. Later, when living in other states, years sometimes passed without feeling tempted to drink or go to a saloon. Only after great bodily ex-

ertion, or on a hot day, a juicy steak would suggest the refreshing draught of a glass of beer. The reason may have been economy or a digestion furnishing without loss, alcohol enough for the needs of the body.

In the belief of having inherited a neurosis from my father's habit of smoking, I abstained from the use of tobacco up to the age of 35, and had also avoided tea and coffee for many years. Now six months may pass without a smoke, or I may consume two a day, never more, for months, or on Sundays according to desire. Owing no doubt partly to circumstances, I have but rarely occasion to enter a saloon, but rejoice that I can exercise my personal rights whenever so inclined. These temperance habits I attribute to the exercise of self-control in the constant but temperate use of drinks. Familiarity subdues the charms of drink as a temptation.

DRINKING CUSTOMS

On the steamers to Europe and in the *pensions* abroad, many American Prohibitionists are observed to use alcoholic beverages without fear of harm.

It may be that climatic conditions in America, as well as the frantic struggle for wealth, contribute to generate the desire for alcoholic excesses.

Prof. Ridgway, in the Anthropological Section of the British Scientific Association, Dublin, Sept. 3, 1908, according to a cable to the Chicago Tribune, declared that no attempt to eradicate the tendency to imbibe alcohol in northern latitudes could succeed, because the universal love of strong drink there was not the mere outcome of vicious desires, but of climatic law. Philanthropists and legislators could not do any more than control it.

No doubt Europe, too, has its drunkards, but excepting some drunken women in Liverpool, I cannot recall a single case of drunkenness on the continent during a whole year's travel. I have seen well-bred and well-dressed families in attractive "Palm-gardens," sitting at tables and sipping for hours at a "Dutch treat" of beer. Whenever the orchestra began to play, no glass was touched, no whisper heard.

Contrast this custom with our "American treating" when standing at the bar and pouring down beverages

without feeling thirsty or even a desire for drink. Business men feel obliged to treat in turn every one present with whom they are acquainted, lest they might give offense. Such excess is harmful.

The hard worker who earns his bread by the sweat of his brow, is, in my opinion, greatly benefited by the judicious use of alcoholic beverages, especially by the light beers.

PROPHYLAXIS FOR DIPSOMANIA

There are, however, individuals among all classes who, like total abstainers, detest all alcoholic drinks and do right to heed the idiosyncrasy of their nature which as a rule is the best guide to follow when reasonable.

Those who have an uncontrollable weakness for stimulants, should observe total abstinence; always avoiding the first drop. It is better for them to allow the alimentary system to ferment the required amount of alcohol for the body, even at the expense of an extra supply of starch and sugar and vital work.

Pathological cases, however, should follow the directions of their family physician, or a specialist. This advice may be, *exempli gratia*, a nutritious beer for a nursing mother as a galactagogue, or prohibition of all stimulants in one addicted to excessive use.

INDICATIONS FOR TEETOTALISM

In chronic cases that have been treated symptomatically by others without benefit, I point out the uselessness on my part to continue the same treatment, but suggest a thorough examination to discover all possible factors that may help to account for existing conditions. With patients of bad habits, addicted to intemperate use of stimulants, I insist above all else to absolutely shun all alcoholic beverages, tea, coffee, and tobacco, either for some indefinite long time or for life. In a fatherly talk I point out their deplorable condition in the prime of life; the ruin of health, position, and reputation, the injury to family and others, should the habit continue. Then I depict the bright future with all its possibilities which will follow on avoiding entirely and forever all stimulants; thus pointing out the possible remedy for the almost irreparable damage done by their excessive use.

Because the patient has shown by his habits and condition that he is unable to be temperate, his only salvation is in teetotalism.

Only those who observe temperance are benefited by the use of stimulants; intemperate use does harm.

Such patients should not only avoid drink, coffee, tea, and tobacco, but also associates who would induce them to indulge in these stimulants.

Those with low powers of resistance to temptation and disease, should be in the care of a guardian to prevent if possible any excess or crime of the ward.

"The chain is no stronger than its weakest link," but if we cannot strengthen the weakest members of society by efficient exercise, by adaptation, by natural selection, or the survival of the fittest, the normal members must sink to the level of the lowest type, and we would become a nation of degenerates.

ALCOHOL AND CRIME

Dr. T. D. Crothers of Hartford, Conn., at the Mississippi Valley Medical Association's Convention, Louisville, Oct. 15, 1908, said the whole alcoholic problem is a physical one, the result of disease controlled by laws which move with the same exactness and certainty as any other operation in nature. With equal propriety and sense, consumption, yellow fever, and cholera, might be left to moralists, and their pitiful efforts to take up the study as a *moral evil*. The medical profession in the near future will be the teachers and leaders of the alcoholic problem. There is something startling in the absurdity of reform movements without the aid of a physician, or without his leadership. It is still more startling to assume that the terrible evils from alcohol are to be explained as moral lapses, and to be cured by moral means.

The Mortality Statistics of the United States Census, Department of Commerce and Labor, 1906, shows that the total from all causes of death is 1,604 in 100,000 of population; of this total 205.8 die of diseases of the digestive system, but only 6.4 of alcoholism.

The digestive disturbances are chiefly due to overloading the stomach, or taking food of poor quality or insufficiently masticated, or eating at irregular hours,

and including cases of alcoholic gastritis not amounting to fatal alcoholism, we find that food is 32.15 times as fatal as drink; that gluttony is worse than drunkenness.

Violence caused 106.9 deaths per 100,000 of population in the United States for 1906. This includes deaths by accidents, suicide as well as homicide; adding the 6.4 that die of alcoholism, we have 113.3 preventable deaths against 1,490.7 from all other causes, many of which are avoidable, that remain of the total 1,604 in every 100,000 of population.

The remedy lies in removing the real cause, the hereditary burden of degeneration propagated by unsuitable marriages.

Let the Prohibitionists remember that there is no cause and effect in drunkenness and crime, though they are both due to the violation of the laws of heredity and environment.

Alcohol is a blessing in disguise for the dipsomaniac and society, because it acts as an anæsthetic while nature removes the drunkard from his pitiful existence for the good of the species.

It is only while in delirium tremens or suffering from *mania a potu* that he may become dangerous to others and commit homicide like any other violently insane person. When he is sober his main fault is prodigality to his own detriment financially as well as hygienically.

THE ABSTEMIOUS CRIMINAL

It is he who is more often in danger of becoming the victim of unscrupulous business transactions by the *abstemious* criminals, or the prey of the *sober* and unsocial highway robbers who rifle his pockets. It is the greedy *sober* swindler who improverishes the orphans, widows, and trusting workers.

The banker who misappropriates trust funds, though himself perhaps a teetotaler, or at least a *sober* schemer of wicked ways, often starts his predisposed, vulnerable victims to become drunkards or suicides, when they are suddenly confronted by poverty they struggled so vainly to avoid.

The *deliberate* thieves and murderers must be careful *abstainers* to be successful and execute cleverly their

cunning, fiendish crimes. Thus crime and criminals will more often be found as the antithesis of drunkenness and drunkards. Their common causes are in religious, but unsuitable, unhygienic, and unscientific marriages, and in unsanitary surroundings.

"But there are thousand hearts accurst where no bright sunbeams
shine,

And there are million hearts athirst for love's immortal wine.

This world is full of beauty as other worlds above,

And if we did our duty it might be full of love."

—*Gerald Massey.*

PROHIBITIONIST, BE JUST

Pray, Prohibitionists, be not hypocrites; if you are Christians and profess to believe in the Bible, do not discredit its teachings.

Obeys your God and Christ. Do not attempt to misconstrue what Christendom understood as it is written for 1,900 years, and what can be verified at all times by him who can read without forcing his prejudiced views to displace the obvious meaning of the text.

Do not arouse contempt for yourself and the Bible in the minds of non-Christians. If you are not a Christian, do not to others as you would not have them do to you. Do not attempt to restrict personal rights, because the morally weak and the diseased in mind or body, cannot with safety be allowed their personal liberty.

Learn temperance at home, in the use of coffee, tea, tobacco, food, and in judging others.

If you are fond of food from which your body distills and uses alcohol, do not refuse others the right to take some of it diluted with water, in liquid form.

Educate your children to become self-reliant, to acquire great moral strength by resisting temptations. You cannot remove temptation since you cannot destroy the world, nor can you exclude the child from contact with the same. Prepare the child for the struggle of life so that with the fittest he may survive.

Learn by comparing communities and nations that have no laws restricting the use of alcoholic drinks, with those that are under prohibition laws.

Consider the support and protection the liquor interests and their allied industries afford the citizen and

the country, and the comparative lack of these in prohibition territory.

RESPECT RIGHTS OF OTHERS

Do not interfere with the duties of officials elected by the people for their honesty and skill to perform that particular service which constitutes their official work.

Do not incite hatred and disturb the peace of the community by intemperate, ignorant, and profane condemnation of the foreign born whom you may thank for some of the comforts you enjoy.

Remember that if Jesus were in Chicago, he would be found in the Ghetto or in company with publicans and sinners and act and talk like a foreign Jew.

Follow your own custom, it is good for you; let others follow theirs, it is better for them.

Recognize the good wherever you find it.

THE PEOPLE RULE

Remember laws are made by the people for their own welfare, and are only in force as long as they have the sanction of the people. Statutes enacted by individuals, or class legislation in our country is tyranny, and not the law of the people.

Do not treat the normal, moral, and well man like a patient or a criminal. "They that are whole have no need of a physician, but they that are sick."—MATT. IX. 12; LUKE V. 31.

Let it never come to pass that a class should dictate to the mass, when to smile and how; when, what, and how much to play, drink, eat, and think. Let no man ever be the arbiter of his equal's moral conduct.

"Do not raise Cain" by claiming that all crime is due to drink and to the saloon; for you know there were no saloons in Adam's time; nor was Cain a drinker of alcoholic beverages. *Religious* envy was the motive that led Cain to murder his brother Abel.

Do not forget that unsuitable Christian marriages are the causes of the abuse of alcohol and the origin of other vices, poverty, and crime.

THE GREAT REFORMER

Martin Luther was also a reformer, perhaps better known than some of our local ones, yet he had a charac-

ter strong enough to overcome the temptations of the devil, whom he vanquished by hurling at him a bottle of ink: a bottle of wine or beer was, very strangely, not at hand. Rev. Luther had also read the Bible; yes, even translated the original text into his own vernacular, yet he never discovered any teaching of total abstinence, nor any doctrine of Prohibition, neither for Sunday nor week-day, for he says:—

*“Wer nicht liebt Weib, Wein, und Sang,
Bleibt ein Narr sein Leben lang.”*

Translated:—

“He who loves not wife, wine, or song,
Remains a fool his life long.”

OBSCENITY OF THE BIBLE

The sacred Bible, the Holy Word, revered in so many homes the world over, and esteemed the Book of books for generations, was always believed by me the embodiment of man's highest ideals, full of gentleness, purity, and above all else, full of morality *sans reproche*.

To find not only gross inconsistencies, puerile conceptions of God's creation, injustice, and cruelty attributed to God by the “inspired,” but also immorality of the basest and most unnatural kind, filled me with disappointment and regret, mingled with resentment because there can be no good reason for any abominations so revolting to the sense of decency appearing in the Bible.

The sections teach no anatomy, physiology, or art, and ought to be omitted from the next edition, or else the Bible should never be given into the hands of the young while character is in its formative period, nor ever allowed to be taught in our public schools.

I have often wondered how many Christians have read the Bible from *alpha to omega*! It may be that heredity and pious breeding will make the child accept every statement in the Book without question as inspired and meant for a divine purpose.

EFFECTS OF BIBLICAL OBSCENITY

The Chicago Tribune in a special from Leavenworth, Kan., May 22, 1908, says that a Minister of the Gospel, married and father of two children, a man of great ability,

a leader in reform movements and crusades on liquor and vice, who started suits to oust the mayor and to enforce the prohibitory law that was not invoked for twenty years, and who in Wilmington, Del., 1902, was said to have preached a sermon urging the burning of a negro who had attacked a girl, wrote "*ultra-affectionate*" letters to a girl of his choir in which he pointed out to her *suggestive passages of scripture*.

If a mature and tried character with the best of moral training and devout *entourage*, can thus stumble and fall because of anything suggestive of wrong in the Bible; *a fortiori* how much more danger is there for the ignorant and innocent young people? Will all things to them be pure? Shall we pluck it out of the Bible or say to the young: "If thy eye causeth thee to stumble, pluck it out, and cast it from thee, if it is thy hand, cut it off."—MATT. V. 20, 21.

That none of these sections are taught, is no excuse for their presence, but a reason for their expurgation. They surpass in lewdness and vulgar suggestiveness, the prohibited French Picture Postal-Cards. A holy work pretending to come from God, should contain nothing that cannot bear the light of day, or that cannot be read and studied with moral profit by the most pure and innocent.

The Bible should be intrinsically self-explanatory and all-sufficient, without any extraneous aids or teachers, so that he who seeks may find, and he who asks may receive the spiritual comfort without shock to his reason, sense of justice, and decency.

Many a possible convert who wishes to decide for himself from the testimony of inspired writers, the prophets, and Jesus, feels discouraged as I did in my youth, when meeting those objectionable interpolations. Even the absolute truths and virtues that have always been recognized as part of life, are overcast with doubt in the Bible by that which is spurious.

KREUTZER SONATA

In 1893, I believe it was, under Postmaster-General Wanamaker, when the Kruetzer Sonata of Tolstoi was censured and forbidden to pass through the United States

mail, branded as indecent. Think of it, here in our liberal land of the free!

Tolstoi, one of the few Christ-like men who really try to put into practice the teachings of Jesus, wrote the book with the object of winning disciples for Christ from among the sinners, whose life he depicted as it truly is with all its repulsive features in order to make the same appear more loathsome and virtue more desirable by contrast. It contains nothing that I remember which would make vice attractive or truckle to the instincts of the depraved. Besides, the rule had the opposite effect from what was intended; for according to an officer of the Postal Department, the sale of the Kreutzer Sonata increased enormously.

The ban placed upon it, attracted the curious and those that find pleasure in stories *un peu risqué*. The official thought that the ruling was not rescinded, but that no attention is paid to it at present, for with the light of to-day the attitude of the public has changed.

No doubt the instigators of the prohibition would be quite intemperate and profane in the loudness of their denunciation, should anyone dare to claim that the works of Tolstoi approach those of Christ in purity of motive, but that there is every reason to have prohibited the circulation of the present version of the Bible rather than the Kruetzer Sonata.

EXEMPLA INDECORA

Exempli gratia sunt exempla odiosa: Maxima Indecora—

GEN. XIX. 32. *Veni et potemus patrem nostrum vino, et dormiamus cum eo, et suscitemus de patre nostro semen.* 33. *Potaverunt autem patrem suum vino in nocte illa; et ingressa senior dormivit cum patre suo in nocte illa. Et nescivit cum ipse dormivit, et cum surrexit.* 34. *Factum est autem in crastino, et dixit senior ad juniorem: Ecce dormivi heri cum patre nostro. Potemus eum vino et in nocte hac; et ingressa dormi cum eo, et suscitemus de patre nostro semen.* 35. *Potaverunt autem et in nocte illa patrem suum vino; et ingressa junior dormivit cum patre suo. Et nescivit cum dormivit ipse, et surrexit.* 36. *Et conceperunt duæ filię Lot de patre suo.*

GEN. XXXVIII. 9. *Cognoscens autem Aynan quia sibi non erit semen, factum est quando intrabat ad uxorem fratris sui, effundebat super terram, ne daret semen fratri suo.* 16. *Sinite me intrare*

ad te. Non enim agnovit quia nurus sua est. At illa dixit: Quid mihi dabis si intraveris ad me?

GEN. XLIX. 49; LEV. XV. 16-18, 32-33; XX. 16; EZEKIEL IV. 12, 15; ROM. I. 26; I. COR. VII. 30.

Minus indecora sunt: GEN. XVI. 1-2-4; XIX. 37; XXIX. 23-30; XXX. 3, 10, 17, 39; XXXIV. 2; XXXV. 22; XXXVIII. 3, 10, 17, 18, 30; XXXIX. 7, 8, 11, 14-17; XLIX. 4; EX. XXII. 11-19; LEV. XVIII. 1-23; XIX. 20, 29; XX. 2, 5, 11; XXI. 7-9, 14, 21; NUM. V. 13, 19; XXV. 2; XXXI. 17, 18; DEUT. XXI. 13; XXII. 14, 21, 23, 24, 28; XXIII. 1, 2, 17, 18; XXV. 11, 12; XXVII. 21; XXVIII. 30; JUDGES XVI. 12; XIX. 2, 25; XXI. 12; RUTH III. 11, 13; I. SAM. II. 22; XVIII. 25; II. SAM. VI. 21, 22; VI. 4; XII. 11, 24; XVII. 22; XX. 3; I. KINGS I. 2; III. 16; XXII. 38, 46; I. CHRON. II. 21; V. 1; VII. 23, 27; JOB XXI. 10; PROV. VI. 26, 29; VI. 32; VII. 10-23; XXIII. 27; XXIX. 3; XXX. 20; S. OF S. III. 4; IS. III. 17; VIII. 3; XX. 4; JER. III. 1, 4, 9, 10; V. 7, 8; XIII. 27; XX. 16; XXIX. 23; LAM. IV. 21; EZEK. XVI. 32, 37; XXII. 11; XXIII. 3, 8, 17, 21, 44; HOS. II. 2, 3, 5, 10; IV. 14; AMOS. II. 7; VII. 17; MIC. I. 8; NAH. III. 4; MAL. II. 3; LUKE I. 31-38, 41-45; JOHN III. 4; ROM. I. 27; I. COR. VI. 16; HEB. XI. 11; REV. XII. 4; XVI. 15.

Exempla minima indecora de fornicatio mentione: JOHN VIII. 41; I. COR. V. 1; VI. 9, 13, 18; VII. 2; II. COR. XII. 21; GAL. V. 19; EPH. 3-5; COL. III. 5; I. TIM. I. 10; HEB. XII. 16; XIII. 4; JUDE I. 7; REV. II. 14, 21, 22; IX. 21; XIV. 8; XVII. 2, 5; XVIII. 3, 9; XIX. 2; XXI. 8; XXII. 15.

The Song of Songs has been interpreted as the Church's love unto Christ; it is improper reading for young people.

EZEK. XVI., compares Jerusalem to a harlot, Hosea, idem. Such allegories are in the real sense and etymology of the word, profane.

Revelation is full of most fanciful visions, and ends by enjoining under awful punishment, that nothing shall be added or taken away from the word of God.

May it stand as it is, a monument of *human* folly for wondering ages to come.

CHAPTER VIII

The Love of Christ—Rev. Faith

BIBLICAL CRITICISM

My lost friend, Dr. Fact:

God have mercy on you. You know not what you do when you question the authenticity of the Bible, and distort and misinterpret every passage to suit your devilish purpose. By traducing every sacred tenet of religion, scoffing at the faithful Christians, you range yourself on the side of the devil against everything that is good, moral, noble, and holy.

May our Lord Jesus Christ have pity on you and give you understanding, for I fear your mind is disordered and your judgment unsound.

You magnify the trivial by exalted phraseology and minimize the great spiritual truths by a florid verbosity that is characteristic of the mentally deranged, of the *non compos mentis*.

If this were not the case, you would not have dared to criticise the most holy subject known to man which has withstood the assaults of blasphemous atheists, and has survived, in undiminished glory, the test of time.

You exhibit the folly of your temerity when you confess that you have read the Bible for the second time only after a long interval. How much do you think a man can know of anatomy, by reading a text-book on that subject only twice?

The Bible is the Book of books, and has been regarded, during the Christian era as it was and everlastingly will be, a work approved by God, containing his laws and promises, revealing the way to salvation through his only begotten Son Jesus who died that we might live for all eternity.

During all this time, men of giant intellects have studied in due piety the Word in all its phases, in all its temporal and spiritual bearings, including every possible relation of man towards man, and toward his God.

SACRILEGE.

It would be absurdly ridiculous to think that any one should believe himself competent to criticise the work of his creator, were it not for the grave consequences in that heaven or hell awaits us all at the end of this life.

By judging the acts of God, his prophets, and his Son, you presume to know more than God himself. Think of it, that insignificant, inane self of yours, that speck of an ego, inflating itself with self-conceit until swollen out of all proportion with its own importance, it threatens to burst its bounds at any moment with bombastic egotism and condescending, supercilious superiority. In truth, however, your preposterous arguments are a heartless, soulless pusillanimity, a gaseous eructation due perhaps to an extra dose of fermented "Dutch courage." "Be not wise in your own conceits."—ROM. XII. 16; PROV. III. 7. "All is vanity and a striving after wind."—ECCL. I. 17.

That morbid self-complacency can only learn the enormity of its sacrilegious effrontery, when you finally stand before the Judgment Seat, receiving your deserved damnation; unless you repent before it is too late.

"Nay but, O man, who art thou that repliest against God?"—ROM. IX. 20.

GOSPEL TRUTH

Dum spiro, spero! Yes, while I chasten you, I still hope that through the love of Jesus you may be saved, even you miserable sinner. "For whom the Lord loveth he reproveth."—PROV. III. 12.

No doubt your heritage and your breeding was to some extent at fault, but if you had sincerely endeavored to believe, and had taken some things on faith, you too might have been converted and saved as so many other skeptics, infidels, and heathens that are regenerated every day to a new and everlasting life.

You have a conveniently perverse faith in that you disbelieve everything relating to Christianity or any re-

ligion. You deny the occurrence of every wonder recorded, but you were not there, nor anyone else living, to know from personal experience that the supernatural events *did not* happen as they are written. The people, however, that were present did witness and were converted, and their testimony was recorded as it is written in the testaments of the Holy Scriptures. "With God all things are possible."—MATT. XIX. 26; MARK X. 27; LUKE XVIII. 27.

To me nothing in this palpable, visible world is so convincingly real and true as the divine inspirations related in the Bible. I believe the Book contains an inexhaustible source of temporal as well as spiritual information that will ever yield more wisdom and love, more food for reflection, more cause for admiration and wonder, and more inspiration for worship, the more assiduously and devotedly we study the same.

HEREDITARY FAITH

In order to grasp the more profound and hidden truths so that they may blossom forth to fruition in our own being, it was necessary for our ancestors to begin the study generations ago, as was the case with my forefathers. As far back as I can trace on my paternal side, they were all clergymen of the Church of England in succession of primogeniture. One of them came over on the Mayflower and was spiritual leader among the Puritans.

On my maternal side, Scotch-Irish progenitors fostered many Presbyterian ministers and missionaries.

Thus it is but natural as you would say, divinely predestined as I believe, that I, the oldest of a big family, should have become a minister of the Gospel.

This kind of hereditary training endows one of course with greater aptitude for the ministerial calling; and with the right kind of education and proper home influences, one becomes better qualified to understand the more obscure truths, than one reared in different surroundings and of a less religious stock.

Nevertheless, it is all-sufficient to have faith in the love of Christ and believe that he died for you, and to fulfill the few unmistakable conditions required. This

surely is within the comprehension of anyone, however ignorant he may be, or however wise in his own conceit he may esteem himself. "Cease from thine own wisdom."
—PROV. XXIII. 4.

When you teach a child reverence for its parents, and to distinguish between right and wrong, you do not begin with philosophical discussions, Messianic prophecies, original sin, immaculate conception, regeneration, transubstantiation, vicarious sacrifice, ascension, and trinity in unity; nor should we do so in case of a convert, who is a child turning from his worldly sins to his Almighty Father through the love of Jesus, God's only begotten Son.

All worldly wisdom is folly, he needs but faith and love to understand and attain his salvation. "For the wisdom of this world is foolishness with God."—I. COR. III. 19.

"Behold, *now* are we children of God, and it is not yet made manifest what we *shall* be."—I. JOHN III. 2.

PURPOSE OF MIRACLES

Because you do not understand an event which is supernatural and called a miracle, you believe it is a delusion. But God purposely performed signs and wonders, so that man could learn that there are supernatural forces which cannot be explained any other way than by attributing them to the divine power of God. If they could be explained by the laws of nature, they would not be miracles and would not have been used by God to convince men of his omnipotence and all-loving, merciful providence. If the Almighty could only do what you could understand, then truly you would be as wise as God and he no wiser than you. "Where is the wise? Where is the scribe? Where is the disputer of this world."—I. COR. XIX. 20.

Many things which formerly were considered impossible because they were thought contrary to the laws of nature, have become feasible with the acquisition of greater knowledge concerning these very laws. Take for example the aeroplane; it was formerly believed that aerial navigation would never be possible with a machine heavier than air. Why then should it seem incomprehen-

sible that spiritual things which are beyond the ken of the physical senses, *cannot* be explained and understood!

"While we look not at things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."—II. COR. IV. 18.

POSSIBLE KNOWLEDGE

Do you believe only that which you have learned from actual experience, only that which you approve, and reject all else because you cannot understand; though there are others who do? Do you deny the truth of other sciences than the one you have learned? How much in that case would you know?

Your own mental capacity is surely not the standard for the knowledge of others, nor is the learning of man, the gauge of God's wisdom. Your little knowledge does not make you a criterion of the true religion, but the *Bible* is the standard by which *you* will be judged. You and your like, may criticise the Bible, but you know not what it teaches; you cannot understand it, for you have not faith and love.

"There is none that understandeth, there is none that seeketh after God."—ROM. III. 11.

Do you suppose that people will listen to what you say, rather than believe what Christ teaches? If the senses are the only avenues by which we learn what goes on in the world around us, are they so perfect and sufficient that we can learn all there is to know? Will you not rather have to admit that there is much beyond their intellectual horizon, which a greater scope of them or a number of additional ones might penetrate, and enable us thus to acquire more knowledge of things unknown and hidden from our present capacity?

Some of the most powerful forces of nature are but atomic vibrations of invisible, transparent matter, you say; yet they produce phenomena that make themselves unmistakably felt in many different ways, it may be as sound, heat, light, electricity, magnetism, or gravity, all impalpable forces that do wondrous works.

Thus it is with other spiritual forces of which we will probably never learn, or which cannot possibly ever be understood by our limited intelligence. "Hear ye in-

deed, but understand not; and see ye indeed, but perceive not.”—IS. VI. 9.

DIVINE LOVE

The great love of our Father that is in heaven, will not let the ignorant, sinful world go to perdition. He has worked wonders and miracles which you cannot understand, in order to arrest the erring on their way to hell, and redeem them from the devil by the love of Christ his Son.

“Ye do err, not knowing the scriptures, nor the power of God.”—MATT. XXII. 29. “Have ye not read even this scripture?”—MARK XII. 10; MATT. XXII. 31.

Religion distinguishes man from the brute; and the Christian religion is the only true one; for God directed his prophets to teach his laws, and covenants concerning the promised land, and sent his Son to save all, to inherit the promise of his testaments; the law and the land in the Old Testament; the Son, salvation, and the spiritual kingdom in the New Testament.

No other religion has the redeeming love of Christ, the good Shepherd, who tenderly cares for his flock, and is ever on the lookout for the erring or lost, that he may return them saved unto the fold. He alone teaches the blessings of humility, comforts the sorrowful and suffering, saves sinners, and makes *love the end*, not the means for blissful beatitude. “For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”—II. COR. I, 5.

FREE-WILL

You deny the faculty of free-will, and believe that every act is determined by necessity or by some preponderating influence which is obeyed accordingly, or following the line of least effort or resistance.

While this may seem to be the case in the indifferent affairs of daily life that involve no moral or religious question, we know that though the influence for righteousness is always paramount, yet we often choose the wrong, the evil, with full knowledge of the consequences and *this choice constitutes free-will, or moral freedom.* “*Video meliora proboque, deteriora sequor.*”

Religion, which is the moral law of Christians, teaches plainly that you are master of your own will;

that you may voluntarily follow the precepts of the holy and go to heaven, or sell yourself to the devil and go to hell. This is *liberum arbitrium* and it is "up to you." "Take your choice," whether it be vice or virtue, hate or love, damnation or salvation, the Devil or the Lord.

If you have a will, it is necessarily a free will, although you may at times fail to exercise it, and may let external conditions prevail. However it may be, whatever motive may actuate you, whether you use your will-power or not, you are responsible for your voluntary acts.

The golden rule and every commandment and law with its penalty, implies obedience and disobedience; volition determines what it shall be.

PHYSICAL CARE

If it were not for Christianity, what love would suffice to relieve the sufferings of others?

Although religion administers to the spiritual wants of man, it has never neglected his temporal needs. By the law of the prophets, which is the golden rule, everyone's material welfare was looked after by others, as though it were their own.

From the beginning when Christ sent out his apostles, it was not alone to save the sinners, but also to heal the sick.

"And he called unto his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness."
—MATT. X. I, 8.

"And he sent them forth to preach the kingdom of God, and to heal the sick."—LUKE IX. 2; X. 9; ACTS V. 12-17. "Luke, the beloved physician," COL. IV. 14, was not the least of them. All the disciples cared for and cured the sick, looked after the physical wants of the invalids, the feeble, aged, and otherwise unfortunate.

Monks and nuns have for ages looked after the wounded on the fields of battle, nursed in hospitals, and in case of pestilence when money could not hire other mortals to brave the dangers of loathsome death, they devotedly fulfilled their duty with the grace and love of Christ who raised their humble spirit heavenward to the Almighty Father that knoweth all.

In all parts of the Christian world, each parish has its poor provided in every possible way by the Church.

Hospitals and other eleemosynary institutions, schools, colleges, and universities, have been endowed and supported by the churches of Christendom. To these institutions of learning we owe many of the world's greatest and best men, many important discoveries, and most of the progress in literature and art; everlasting benefits to mankind which we could not have reaped without Christianity.

The Church has ever uplifted the masses of the poor, helping and saving them whenever possible.

Even the degenerate criminal behind the prison bars, deserted by all, is given new hope. The repentant murderer as he mounts the scaffold to expiate his crime, is *comforted in the love of Christ*, though he is about to appear and answer before the judge, his Father, who meteth out divine equity and misjudgeth not, and from whose verdict there is no appeal.

The Church shelters and feeds the homeless and the hungry, finds work for the unemployed, reclaims the outcast, redeems the depraved and fallen, and saves the drunkard and the vicious.

To give you some idea of the work done by the Salvation Army, let us briefly recapitulate what was done in Chicago alone during the year 1907:—

Beds were supplied at a nominal cost for.....	289,288
Meals served for	108,560
Sheltered for ten weeks	38,593
Work found for	454
Meetings in jail	196
Meetings in hospitals	550
Fallen women received in Rescue Homes.....	89
Babies cared for in Maternity Homes.....	62
Families visited	421
Persons assisted in the slums.....	6,000
Christmas dinners served free.....	15,000
Meetings during the year	10,260
Attended by	656,761
Children attended Sunday schools.....	96,676
Two colleges with students numbering.....	120
Garments distributed	261,368
Conversions recorded	3,603

STATISTICS FOR 1907 IN THE UNITED STATES

Christmas dinners	300,000
Thanksgiving dinners	9,650
Tons of coal distributed.....	7,434
Pounds of ice distributed.....	295,039
Number of persons afforded temporary relief outside of Industrial Homes and Hotels.....	79,026
Number of mothers given summer outings.....	6,311
Number of children given summer outings.....	25,629
Number of men found employment outside of our own in- stitutions	56,347
Number of women found employment outside of our in- stitutions	1,727

These examples of Christian work for the physical relief of mankind, are only some of the organized endeavors, but are sufficient to prove that the Church is *facile princeps* of all like efforts by temporal institutions. Its glory, like the sun, pales all other stars on the firmament of altruism.

CHRISTIAN INFLUENCE

Christianity, however, has done infinitely more; for the love of a Christian in any walk of life is a light of love that penetrates the darkness of the erring, illuminating their path by his example and helping them find a new life of hope, faith, love, and righteousness.

The Christian family by its gentle unassuming conduct, its kindly unobtrusive interest, and its assistance by word and deed, its sympathy for those in sorrow, furnishing food and shelter for the famished and homeless, is an ever active influence so subtle and ramified that statisticians can never reach or estimate its magnitude.

How many starving poor during the Christian era have been rescued, how many have been saved from a life of despair and helped to a life of joy and comfort; how many have been delivered from sin and Satan by a loving Christian heart to become a lamb of the fold, in care of the Shepherd of the new life.

THE BIBLE INSPIRES SECURITY

How many a traveler in a rough community on entering as guest a grewsome habitation with inmates rude and unassuring of aspect, feels his suspicions allayed and his heart touched and reassured at once on beholding

lying there on a rugged table of the dingy room, the beloved, faith-inspiring Bible. He knows at once to what sort of people he is intrusting his property and life.

THE LOVE OF CHRIST

I can also assert that all else that is good outside of the Church and its Christian members, is due to that spiritual leaven of Christ's love that leaveneth the good in all strata of society, purifying unremittingly wherever it findeth corruption, though you do not know whence it cometh, though its source be untraceable and forgotten.

Your vitriolic attack on the Bible and its sacred doctrines are not worthy of mention, but it is charitable to consider your peculiar views as due to mental infirmity, a *lapsus spiritualis*, or, I sincerely hope, only a temporary moral aberration, a sort of spiritual alienation rather than due to any vicious depravity.

What would become of mankind without Christianity? Nothing could be substituted for it; much less could anything better be offered.

"Who shall separate us from the love of Christ?
* * * Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—ROM. VIII. 35-39.

CHAPTER IX

Science and Prophylaxis—Dr. Fact

CHRISTIANITY'S FAILURE.

My dear Rev. Faith:

As might have been expected, you have praised the good deeds of Christianity as a boon to mankind. Your faith in religion and the Bible has filled you with sentiments and emotion quite in keeping with your worshiping nature.

Like everyone else, I too approve and recognize the *benefits*, but also notice that you pass in silence the *evils* of your religion, which are recorded in history.

For the sake of argument, let us assume that the greatest good for humanity is found in Christianity; still I maintain that however great the good seems, it is but a small fraction of what it would and should have been, had the Christians followed the teachings of Christ and not temporized and compromised until now there is hardly a vestige of resemblance between the practice of Jesus and that of those who profess Christianity, except it be in name.

If Christians had always lived as Jesus did and taught, there would have been no suffering humanity to ameliorate, nor would there have been any occasion or need for the many eleemosynary institutions, nor for other charitable help for the starved and downtrodden, as such a class would not now exist.

Though you believe me mentally irresponsible, I would not indeed retaliate by speaking of hide-bound fanaticism or sanctimonious hypocrisy or by making any personal remarks that I would not like to have others make of me; for the subject under consideration having

for its object the greatest happiness to all here on earth, is equally dear to us both. Besides, I realize that according to your belief it seems madness to disregard so great a blessing assured to all those who turn to Christ.

DEPLORABLE CONDITIONS

Let us be tolerant and grant that the motive of all men is good who look for facts that they may learn the truth about the import of this life, and how best to improve the deplorable condition that now prevails in our midst. With that object in view, we can work in harmony regardless of the difference of religious opinions.

I respect the right of everyone to his belief, and am convinced that each one thinks his own the best for all.

Men of every creed and thought, desire and strive for the greatest good to the *greatest* number, which of course includes himself and everyone else.

Remember that even I am a creature endowed with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness, the free exercise of religion, freedom of speech and press.

The Bible means no more to me than do other mythologies on the shelves of my library. They all contain admirable fiction which passed for fact in the past: whatever truth they teach was born with man and inserted by him.

My position is perfectly natural and rational according to my light and learning. I would not and could not be different.

Although I would like to write separately of the subjects in this pamphlet, the lack of space compels me to treat them in connection with their remedies which seem to me of greater consequence to the living than the fate of a soul in a hereafter.

You will find me an iconoclast who at least has some suggestions to make by which the failure of Christianity might be removed or corrected, although you may not approve of the *modus operandi*.

What is to be done to ameliorate the condition of the masses? By what changes could we obtain the greatest happiness here in this life for all mankind?

Let each one entertain his own ideas about the here-

after without prejudice to the full fruition of our present life.

HIERARCHY

Contributions.—The Church has accumulated during its long reign through its priests and clergymen or other representatives, a treasure that surpasses in magnitude the wildest dreams of fancy. The laity never can and never will know the sum total of wealth in church and other property, representing the voluntary and involuntary contributions of the masses.

This utilitarian greed goes on with unabated diligence to-day all over the Christian world. The poor, ignorant, and superstitious, feeble often for the want of good food, cheerfully pays its price for a mass that the soul of a dear relative may be saved *et requiescat in pace*.

The Chicago Tribune reports, Oct. 29, 1908, that Gregory Koering of St. Paul, Minn., willed \$19,000 in trust to pay for masses to be held in the Catholic Church for the repose of the soul of the deceased and some of his relatives and also for the late Bishop, Thomas Grace, and for the benefit of the present archbishop of the diocese.

Ministers exhort their flock every Sunday morning that "it is more blessed to give than to receive."—ACTS XX. 35.

He who in faith gives all he has, will surely be rewarded ere long. Thus you can hear the silver clink every time the contribution plate is passed around; and the Peter pence pile up throughout the Papal parts of the world.

The masses may give their tithe willingly, or unwillingly for fear of dire consequences here and hereafter if they withhold; give, they must.

PSEUDO-CHARITY

What has the Church done in return for the wealth received? Only that which you mentioned in eleemosynary institutions and the help to the starving, the sick, and the shelterless, in the name of *charity*.

Let us see what becomes of the balance left after "thy bread cast upon the waters, has returned," ECCL. XI. 1, as charity. How much of the balance is invested

in churches and other property owned by Christianity? You will have to guess what it means by considering a few items obtained from statistics.

CHURCH PROPERTY

France had church property valued at \$8,700,000.

Italy confiscated church property valued at \$275,000,000.

Peter pence for 1889 were \$600,000.

The United States for 1870 had church property valued at \$354,000,000.—Mitchell Dictionary of Statistics, 1899.

Baptist church property for 1907 was valued at \$106,209,716; number of ministers, 32,849; churches, 46,583; meeting houses, 32,634.

Christian Science, number of churches, 1,000.

Congregational ministers number 5,933; churches, 5,933; property valued at \$16,094,283.

Evangelical ministers number 965; property, \$8,214,391.—Eagle Almanac, 1907.

The eleventh Census of Miscellaneous Documents, 1891-92, p. 32, table VI, gives the summary of value of United States church property, including all bodies, as \$679,630,139. United States organizations numbering 165,177; church edifices, 142,521; communicants or members, 20,612,806.

TRINITY CHURCH

New York, April 12, 1908, Rev. Madison C. Peters in a sermon called the Trinity Church Corporation, New York's worst citizen, and the wealthiest and most mysterious monopoly in the world. The value of its real estate alone in New York is estimated at anywhere from \$40,000,000 to \$100,000,000, and its revenue in rents is second only to that of the Astors. Through legislative juggling the title of lands, deeded originally to the rector and inhabitants of New York City in communion with the Protestant Episcopal Church of England, was transferred to the rector, church wardens, and vestrymen of Trinity corporation in the City of New York. For nearly 100 years, no officer has given the communicants of Trinity any account. In 1906, Trinity paid in taxes alone \$91,-412.03, indicating an assessed value of \$18,000,000; but Trinity's favorite lease provides that the tenants shall pay all taxes and assessments and make all repairs. Behind this useful clause much wealth is hidden. The rector gets \$25,000 per annum, a free house and perquisites, which makes his income about \$50,000 a year to preach only occasionally the Gospel of *Him who when on earth*

had no place to lay His head. Trinity's rookeries are overcrowded and only such repairs are made as are needed to keep them from falling down. A few years ago, the corporation actually fought the constitutionality of an act requiring water on each floor so that the miserable tenants might wash. The poor, living around the sanctuaries, do not attend their chapels. They have come to look upon the men who run those churches as a lot of contemptible hypocrites who wrap their comfortable robes about them and *care nothing about the suffering of the people.*—Chicago Record-Herald.

Jan. 3, 1909, the Chicago Tribune says that the Trinity Church Corporation issued a financial statement for the first time. The corporation maintains ten churches and sixteen schools. Its total income for the year was approximately \$780,000, or \$750,000 derived from its real estate holdings; only \$8,000 coming from pew rents. Its real estate has a taxable valuation of \$13,646,300, upon which \$134,000 taxes were paid in addition to that paid by the holders of the ground leases. Collections and contributions for the year amounted to about \$94,500, given, as was the custom since 1697, for charitable missionary objects. Loans to churches amount to \$370,946, for which no interest is collected, thus making an annual contribution to these churches.

This is but one case to serve as an example. Think of the Vatican, St. Peter and St. Paul, and the many celebrated churches of Europe, what a colossal wealth collected from the masses.

TAXATION

Anent of church property exempt from taxation, a singularly conscientious minister of the Gospel, Rev. A. H. Harnly, was reported by the Tribune, 1908, as saying in a sermon delivered in the Austin Baptist Church, that the Church of Jesus Christ will never have rendered unto Cæsar the things that are Cæsar's until she has paid her full quota of taxes on all the property she possesses. We claim in this country to have absolutely separated church and state, and that the church is in no way subsidized by the state. We boast of our religious freedom. We point out with pride to the first amendment of the constitution, and we say religious belief and the support of

religious institutions is altogether voluntary. We tax no one for religious purposes. That is the way we talk, and that kind of talk sounds good. The only fault to find with it is that it is not so. State and local governments are supported by taxes assessed upon property. The rate of tax depends on the amount of property assessed. The more property in a taxing district the lower the rate. To exempt property, therefore, is to increase the rate. Now there are millions of dollars worth of church property that is exempt from tax. The burden of tax upon the remaining property, therefore, must be increased to make up the difference. And thus citizens who have no interest whatever in the church, and who may not care to contribute towards its work, are *compelled, indirectly*, to do so. Baptists have fought splendidly the centuries through for soul liberty and the absolute divorcement of church and state, and the church that will have the courage to do that, will win the blessing of God and the confidence of men.

Jesus might say again: "Well done, thou good and faithful servant."—MATT. XXV. 21. "Regardless of the priests and Levites on taxation."—EZRA VII. 24.

If this question ever came up for decision before the Federal Supreme Court, there can be no doubt what it should be according to the Constitutional Amendments of Article I, assuring religious liberty; Article IX, rights retained by the people are not to be denied or disparaged; and Article XIV Section I, the privileges or immunities of citizens of the United States shall not be abridged by any state.

RELIGIOUS TEMPORIZING

Think of all this incalculable fortune in church property, the expense to keep it in order, the number of ministers and their families it has to support! Most of the ministers it is true get only a pittance, but others receive presidential salaries for they save richer souls.

If all this property were properly used for the good of those that need it, as Christ directed and as a rational view of life demands, there would be no starving and shelterless, there would be less sin and crime.

Behold, the monumental temples, some of which took centuries to build! Think of the conditions in Chris-

tendom that permit fashion to dictate and conventionality to oblige the kindest and most sympathetic of our fellow-beings among the rich, to frequent these fashionable palaces of prayer, immaculately attired in the height of style, in silks and satins, bedecked with jewels and diamonds, with wings and furs, the life-offerings of dumb creatures on the altar of vanity, purchased at the price of the health of those who constructed the edifice and made the garments by the sweat of their brow.

This extravagant finery if turned into bread might keep from starvation their forgotten fellow-Christians who live so near that their groans might almost be heard when in sickness and hunger they suffer neglected, poorly sheltered, in squalor, and in disease, vice, and crime breeding surroundings.

"If there come into your assembly a man with a gold ring, in fine colthing; and ye have regard to him that weareth the fine clothing, and say, Sit thou in this place; and ye say to the poor man, Stand thou there, or sit under my footstool, are ye not divided in your own minds and become judges with evil thoughts?"—JAMES II. 1-5.

Such is the house of prayer today; worse than when Jesus taught "Make not my Father's house a house of merchandise."—JOHN II. 16.

COMMUNITY PROPERTY

Still worse, you *collect* money and do not *distribute all of it* among those that have need of it.

"And all that believed were together, and had *all things common*; and *sold their possessions and goods*, and *parted them to all men*, as *every man had need*."—ACTS II. 44, 45.

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that *ought* of the things which he *possessed* was his *own*; but they had *all things in common*. Neither was there any among them that *lacked*: for as many as were *possessors of lands or houses sold them*, and *brought the prices of the things that were sold*, and laid them down at the apostles' feet; and *distribution was made unto every man according as he had need*."—ACTS IV. 32, 34, 35.

SABBATH OBSERVANCE

Jesus said, "It is *written*, My house shall be called a house of prayer for all the nations, but *ye make it a den of robbers.*"—MATT. XXI. 13; MARK XI. 17.

You even desecrate the temple by receiving money on the Lord's day; you have the choir and the minister work on Sundays in the church, for which you pay them, for that service is the work of their occupation by which they partly or wholly make a living.

"Remember the sabbath day, to keep it holy. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gate."—EX. XX. 8. "There remaineth therefore a keeping of a sabbath for the people of God."—HEB. IV. 49.

If you say that Jesus sanctioned all necessary acts or work and that the Sabbath was made for man or that man is the Lord of the Sabbath, by what religious authority then can you decide what I may or may not do in the observance of my religious freedom so long as I do not interfere with yours.

All laws pertaining to the observance of a Sabbath, affect the religious freedom of some and are therefore *ab initio* null and void and would have to be so declared by the Supreme Court of the United States if the constitutional amendments are intended to protect the citizens in their religious freedom.

Of course, as a legal holiday, the Sabbath serves the purpose of the many tolerant non-Christians as well as that of the Christians. Should the majority of the people, however, have Congress unite the Catholic or the Protestant religion with the state, the minority will doubtless, as they do now, peacefully acquiesce.

BIBLE-OATH

Laws requiring an oath on the Bible in becoming a witness or on beginning the duties of an office, are also for the above reasons unconstitutional. According to the Constitution of the United States it is optional whether you swear or affirm. The oaths are, however, complied with by those who do not believe in them, merely as a matter of form and to avoid delays of justice. They do

not deter the wicked from perjury, but rather add another crime to the list.

The oath is obnoxious even to some sects of Christianity who are too conscientious to swear, for Jesus taught:

“Again, ye have heard it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.”—MATT. V. 33-38; JAMES V. 12.

KISSING THE BOOK.

By cable to the Chicago Tribune, London, Jan. 16, 1909, it is reported that “kissing the book” will end as there is no legal reason why the practice should exist in the courts. The custom was mentioned as early as 1407 when Master William Thorpe, a priest, was tried for heresy before the archbishop of Canterbury. In the account of the proceedings it says: “He that chargeth him to lay his hand thus upon the book, touching it and swearing by it, and kissing it, promising in this form to do this thing, will say and witness that he that toucheth thus a book and kisseth it hath sworn upon that book.” Shakespeare in “The Tempest” has Stephano say: “Here, kiss the book.” Objections have been raised to this practice of “kissing the book” observed in English law courts, because the small Bible is often decidedly dirty. Judge Parry of Manchester says the old lawyers did not consider “kissing the book” essential to the oath. Why, then, he asks, does the twentieth century Englishman kiss the book by way of assuring his fellow citizens he is not going to lie if he can help it? He answers by another question: Why does a dog walk round in a circle before it lies down on the hearth-rug? Natural history tells us that it is because the wild dog of prehistoric days made his bed in the grass of the forest in that fashion, and both man and dog are victims of hereditary habit.

Sir Goerell Barnes instructs the clerk to ask the witnesses if they desire to be sworn the Scotch fashion, in which there is no kissing the book. Justice Warrington does the same, but also has books with washable bindings for those that do wish to kiss the book.

To a non-Christian such inconsistency between the unequivocal teaching of Jesus, and the practice of Christians, seems hypocrisy.

Considering this practice not from the sentimental, but from the sanitary side, it seems indecent and is exceedingly dangerous. It has wrecked many pure lives and has spread some of the most deplorable and loathsome diseases to which humanity is subject. The sooner the Bible is dispensed with for such purposes the better.

Christianity was always remiss in sanitary precautions, because the disciples and monks regarded a pestilence as a visitation or punishment from God, and thus by neglect allowed frightful plagues to spread and destroy more lives than were lost in Christian wars.

THE CHURCH UNNECESSARY FOR PRAYER

These thousands of churches worth billions of dollars, the accumulated earnings of the downtrodden; saved by the sacrifice of health for the lack of nourishing food, or the performance of some unwholesome work, are of no use to ameliorate the condition of those who need help most.

Physical help is needed first, and is always more urgent and imperative in its demands, than spiritual comfort for the life to come.

You believe Jesus advocated churches by saying: "When two or three are gathered together in my name, there am I in the midst of them."—MATT. XVIII. 20; that does not mean an edifice, nor do two or three signify 200 or 300.

What is the church or temple of God? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? * * * The temple of God is holy, which temple ye are."—I. COR. III. 16-18.

Jesus says: "And when ye pray, ye shall not be as the hypocrites: for they *love* to stand and *pray in the synagogues* and in the corners of the streets, that they

may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.”—MATT. VI. 5, 6.

Thus, the churches are not only utterly useless to the non-Christian, but are also prohibited by Jesus in this direct instruction which by implication supersedes any other text that might be interpreted in favor of churches.

Should you refer to Jesus saying, “*it is written*, My house shall be called a house of prayer,” MATT. XXI. 13, you must remember that he did not address his disciples but those who lived under the Law when he said, *It is written*,” just as he did when he said, “Ye have heard that it *was said to them* of old time, Thou shalt * * * perform unto the Lord thine oaths: *but I say unto you* swear not at all.”—MATT. V. 33, 38; JAMES V. 12.

LAW AND FAITH

The Law of Moses permitted polygamy and divorce, MATT. XIX. 7-10, MARK X. 4, 9, until Jesus taught his disciples differently.

“For *Christ is the end of the law* unto righteousness to every one that believeth.”—ROM. X. 4.

“So the *law hath been our tutor to bring us unto Christ*, that we might be justified by faith. But now that *faith is come, we are no longer under a tutor*.”—GAL. III. 25.

THE GREATEST GOOD

Not only has Jesus not established any church edifice, not only has he instructed you to pray in your inner chamber, but he further says: “If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.”—MATT. XIX. 21; VI. 19; MARK X. 21; LUKE XII. 33; XVIII. 22.

According to this, many give more than they can safely spare so that it might go to those who are in greater want. But does it? The wealth of the churches increases by these contributions, which regardless of Jesus, is not distributed among the needy.

For this reason if for no other "Ye have the poor always with you."—MATT. XXVI. II.

Thus the teaching of Jesus coincides exactly with what is best calculated to make the most of this life on earth, and therefore the true and faithful Christian is duty bound to work for the same end that appeals to non-Christians as rationalists.

TRANSFORM CHURCHES INTO HOSPITALS, ETC.

The remedy is manifest and suggests this plan: With the exception of a few of the most famous cathedrals that exemplify the highest ideals of architectural art and are therefore a lasting source of delight and edification to mankind, the churches should be converted into hospitals. Some for contagious, others for acute and for chronic diseases; some for surgical, mental, and incurable cases; others for obstetrical and for pædiatric purposes, etc. Still other churches may be turned into houses of refuge for cases of sudden emergency, or for those who have suddenly lost home or shelter by fire or other catastrophe. There will be churches enough left to establish all manner of institutions such as cooking schools for girls, industrial schools for boys, homes for the aged, or whatever else may be found expedient or needed as new demands arise.

The priests and ministers should remain in charge of them as temporal directors and instructors, making the physical welfare of mankind the main end and object of their work, limiting spiritual instruction to ethics and a general knowledge of all religions, so that those of any and every creed may know how to pray in their own rooms by themselves if they wish. When they become of age they will be better able to select the denomination or philosophy of life suited to their temperament.

Devote the income of the other church property to improve sanitary conditions among the less favored.

If some such plan were carried out faithfully, pauperism would become impossible; the greedy ambition of "getting rich quick" would lose its *raison d'être*; excessive wealth would disappear, because parental love, that strives to prevent its descendants from ever becoming paupers, will be satisfied that by this method their

progeny will never suffer want; though they lose, as so often happens, the biggest and safest fortunes.

It will mean the survival of the race in the safest, sanest, and happiest condition in this carnal life on *terra firma et cognita*.

HYGIARCHY

"When the Devil was sick,
The Devil a Saint would be;
But when the Devil got well,
The Devil a Saint was he."

"*Mens sana in corpore sano.*" Hierarchs have failed in the mission of saving mankind from pauperism and crime although they have had no lack of time. Through ignorance of the causes that should have been removed, they have instead allowed the evils to multiply. Let us therefore ask Hygeia to help us.

Religion and Church have denounced *divorce*, and every vice and crime in emphatic, vigorous anathema, but in vain; *Christian marriages* will continue to propagate them until they are prevented by sanitary laws.

Unsanatory marriages are responsible for hereditary criminal traits and degeneracy in general. Unwholesome environments, hurtful occupations, and dangers of many kinds which mutilate and kill, are causes that can be removed or corrected by enforcement of proper health and life-saving laws.

Prophylaxis in disease and prevention of accidents, will save thousands of lives daily; will reduce the expense of municipalities by diminishing the number of hospitals and prisons; and will increase the wealth of the world by conserving the industrial value of individuals. Yes, the time may come when international laws on these subjects faithfully executed, will make prisons useless and hospitals but few for unavoidable calamities.

HEREDITY

Hereditary diseases are chiefly due and always continued by improper marriages. Such unions cause domestic unhappiness and suffering; intemperance of all kinds; and often lingering, painful, or loathsome diseases, vice, crime, and insanity in the offspring.

The significance of these facts is recognized more generally as time and science advance. The subject of

uniform marriage laws to promote the health of mankind, is receiving more serious attention. Some states have already declared prohibitive certain physical disabilities such as epilepsy, etc., that were never included in the common and civil laws of marriage.

A Committee of the Illinois State Charities' Conference, Rock Island, Ill., Oct. 13, 1908, will urge upon the Illinois legislature at its next session an act which will require those applying for marriage licenses to submit to a rigid physical and mental examination at the hands of a properly constituted board of physicians with a view of *preventing* insanity.

SANATORY MARRIAGES

Love without health qualifications, has generally failed to yield marital happiness; for "Love is blind" and with the greatest prudence the best have failed to find Love a reliable guide.

The priest or the minister may have blessed and sanctified the engaged in the holy bonds of matrimony, but judging by the percentage of divorces that follow, it is evident that God is not responsible for the marriages nor for the failures.

"Whom God hath joined together, let no man put asunder."—MATT. XIX. 6; MARK X. 9; ACTS V. 13.

This text is therefore not applicable to those whom man had joined together; whom man has joined in ignorance of their unfitness for each other, let man put asunder lest his victim suffer unnecessarily. Do not burden God with your errors, for you know he would not make mistakes even if he could in his omnipotence.

A license, as has often been suggested, should be required, testifying that the respective matrimonial candidates had their fitness for each other determined by an examination of physicians or a sanitary medical board.

CONSANGUINEOUS MARRIAGE

The Levitical degrees of the cannon law, the disabilities of the common and of the civil law, have been made statutory in many of our states. Some states prohibit consanguineous marriages only between nephews and aunts, uncles and nieces, others extend the prohibition to

first cousins. It would be safer still to extend it to third cousins.

Both husband and wife when thus related, have inherited from their common ancestors, physical and psychical defects as well as virtues, more pronounced of course the greater the consanguinity.

EVILS OF CONSANGUINEOUS MARRIAGES

The same organic or functional defects of both parents thus reappear in the offspring much more serious, accentuated, or intensified. Inherited organic maladies, such as heart trouble, syphilis, etc., or some neurosis which may or may not appear in the same form, as epilepsy, hysteria, neurasthenia, melancholia, dipsomania, or perhaps insanity of a more marked type may afflict the child, when these very parents if they had been suitably mated and not related, might have had children in better health than themselves.

Even the hereditary transmission of a constitutional habit, a susceptibility, predisposition or taint, say of phthisis or carcinoma, etc., may so weaken the *pars minoris resistentiæ* of the offspring, that the least neglect of a hygienic life, may give rise to the disease to which inheritance inclines the body.

Although some authorities have denied the evil consequences of consanguinity, we feel convinced when we consider those living in communities secluded from the world, and constantly intermarrying among themselves, as for example the Cretins of the mountainous regions of Europe and Asia, who are dwarfed in body and mind, and some members of royal families who have by closely related intermarriages, scions tragically eccentric, or so imbecile that regents have to steer the ship of state.

Other causes may, of course, contribute, but heredity of the same defects in related parents, or the cumulative heredity by intermarriage in closed communities where natural selection is restricted to the few, are in all probability the prime factors.

The proportion of those not related who are afflicted with the same defects, is, of course, rather small, while the number who contract marriage is great, so that it does not often happen that two affected in exactly the same manner should join in marriage; but unions related

by blood rarely escape having some similar defect. The ratio approximately corresponds with the diseased and criminal to those that are healthy and virtuous.

PREDISPOSITION IN MARRIAGE

Individuals who have the same defects, though unrelated, or who have a tendency to acquire diseases of the same nature, should be prohibited from intermarrying for the same reasons; their fitness for suitable partners should be determined by examination.

Diseases acquired before marriage may generate a predisposition, and like all other transmitted diseases and defects, increase with each succeeding generation in that particular direction which offers the least resistance, be it susceptibility for tuberculosis, carcinoma, or any other infectious or malignant disorder.

Such tendencies should be counteracted by hygienic environment and living, in order that the anabolic or building up processes of growth and repair may exceed katabolism or the wear and waste used up in exercise, play, work, procreation or sickness, adjustment to season, climate, or other conditions; and last but not least, they must be counteracted by suitable marriages.

If laws for these purposes were enacted and faithfully executed all over the world, the hereditary evils at least, could be eradicated in one or two generations.

Is there any wonder that with our present system of marriage and living, we breed criminals? Let us place the blame where it belongs, and let us not judge our victims too severely.

The laws of heredity, if obeyed, redound to our benefit; to our harm, if ignored.

MARRIAGE DISABILITIES

If either or both aspirants suffer from some curable malady, they should be treated until they are entitled to a certificate of good health.

Marriage should also be postponed, in case the prospective benedict is unable to provide and maintain, at the least, some kind of a humble home, until such time when he can prove his ability to the satisfaction of the proper authorities.

Anyone, however, having congenital epilepsy or syphilis, or a congenital deformity of structure, should *ipso facto* be prohibited from marrying.

Unsoundness of mind of either party has always been a disability, because assent of both is necessary for the marriage contract. Thus also physical disability has long been a disqualification.

Want of age should be prohibitive for physical reasons if for no others, until the applicants are fully developed, which is not uniformly the case at a fixed age. It is important that maturity be determined by the family physician or health officer; for the welfare of the child-parents and any possible children.

EUGENICS

Eugenics may be considered a moral science that has for its object the improvement of the individual and the race.

The public has been strangely apathetic about these topics that are intended to farther the happiness of all, but eugenics concerning domestic animals, especially blooded horses, dogs, and cattle, is the topic of the day. Not indeed, for the indirect promotion of man's health, but for purely mercenary motives, thousands of dollars are spent for breeding purposes and for improving live stock.

No doubt everyone desires the well-being of mankind and therefore should be just as anxious for the improvement of the members of his own family. He should aid in every possible way the furtherance of the best health for all, by giving his moral support to the medical profession in their endeavor to secure sanitary legislation.

What more valuable inheritance can we leave to our children than an abundance of good health; wealth is a poor compensation for its loss.

No Spartan laws would be needed; for fewer physical and moral degenerates would be born with each succeeding generation.

Let us see to it that the coming generation is of good quality, then let them "Be fruitful and multiply, and replenish the earth."—GEN. I. 28; IX. 1.

If the conclusions of Professor Schenck and Dr. Romme are right that the sex of the child corresponds

with the weaker parent, or even if some other law should be found true, then the proper proportion of the sexes in time of peace and war could be scientifically regulated according to the needs of the nation.

Dr. Romme says that among warring races, the strong are sent to fight, and get killed, while the weak remain at home, survive, and give birth to a preponderance of boys. When an old man marries a young woman their progeny is most often boys, and *vice versa*. Worry or passing illness, or mental depression is enough to turn the scale and cause the temporary weakness of one or the other.

When physical development is perfect there will be neither moral nor intellectual weakness.

Dr. G. J. Fisher of New York, said at the Y. M. C. A. that examinations in the schools of New York, have demonstrated that fully 70% of the pupils of New York are defective and require medical attention.

TRANSMISSION OF TRAITS

The arrangement and function of living cells in the human body follow a law of hereditary precedence, so that the child becomes physically and morally the image of its parents, having the characteristics of the father, mother, or some remoter ancestor predominating. Psychical characteristics of one parent may be transmitted with the physical attributes of the other, or atavistic peculiarities of paternal or maternal origin, may be equally blended, magnified, or modified according to the similarity or dissimilarity of the two stocks.

Talents and aptitudes, vices and crimes, increase or diminish according to definite laws of heredity. The virtues or vices of one side reappear modified in the offspring, if the other parent does not possess them in the same degree; but are accentuated if both excel in them.

The individual is thus the physical and psychical type, representative or composite, immediately of his family, more remotely of his nation, and most remotely of his race and the human family.

EFFECTS OF ENVIRONMENT

Man's surrounding conditions, are, after all, the most important factors in shaping life; for heredity is but the

result of the impressions made by *ancestral environment*.

The inheritance of weakness or disease, moral and mental degeneration of the child is often due to malnutrition and unhygienic surroundings of its progenitors.

Like begets like not only through heredity, but also by the retroactive, reflex influences of a favorable or unfavorable environment imparting its likeness on the individual for good or evil.

Anywhere in an overcrowded, unsanitary slum district, reeking with effluvia of the sewer and decomposing refuse, in a damp, dark, filthy, vermin and germ breeding, rickety rookery of a tenement in a great and prosperous metropolis or other Christian municipality, is reared an individual of the human family, differing perhaps in nationality or race from others in the neighborhood, but, nevertheless, bearing the general landmarks and *stigmata* of the life lived in the effort to be in correspondence with the prevailing conditions.

Poverty prevents escape from these conditions in the formative period of the child's life. There is no immunity from the stifling dust and smoke laden atmosphere, from the sweltering heat of the summer, and the biting cold of the winter. Insufficiently clothed in soiled rags, the child breathes the vitiated air teeming with pathogenic microbes; fed, most likely, on stale, infected, and adulterated milk or food; hearing and seeing nothing but profanity and vulgarity; talking in a slangy jargon; becoming familiar with all that is brutal, low, lewd, immoral, and vicious; can anyone wonder that crime is not more rampant!

These are all conditions that can be prevented, but Christianity will never do it; the money is needed for churches and missions.

Sanitary laws have ameliorated conditions somewhat, and will succeed completely as soon as the people with the ballot care to indorse and sanction the sway of sanitation.

Furnishing pure milk and food, pure air and wholesome habitations, will do much; but in addition, education in its widest sense must be our chief aim. Let there be evening schools for adults in every possible branch; in

the three R's, in cooking, sewing, trades of all kinds; and kindergartens for the earliest age.

It is quite as easy for a child to learn good English as any possible lingo; it is as easy to learn good manners and morals as to learn anything bad. The child learns only what it sees and hears and what its surroundings impress upon the senses.

CHILD LABOR

"In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it thou wast taken: for dust thou art, and unto dust thou shalt return."—GEN. III. 19.

How early these poor gamins are exploited to help the family make both ends meet! Sometimes children only three years old are forced to help provide the necessities of life. This happens in Christian communities, in our own midst.

Have we no responsibilities, no duties, besides making a "success" of our lives, amassing a fortune and going to church?

In states where the law makes 12 and 14 years the minimum age for child labor, parents seem often in such desperate straits to get the child's small earnings as to perjure themselves in declaring under oath that the child is not under age.

According to the Twelfth United States Census, 1900, the latest statistics obtainable, the distribution, as men, women, and children of persons engaged in gainful occupations, is:

Men	22,489,425	77.3%
Women	4,833,630	16.6%
Children	1,750,178	6.1%
Boys	1,264,411	4.4%
Girls	485,767	1.7%

Children of 10 to 15 years of age engaged in gainful occupations:

Both sexes—total.....	9,613,252	No....1,750,178	18.2%
Males	4,852,427	No....1,264,411	26.1%
Females	4,760,825	No.... 485,767	10.2%

Miss Ada May Krecker says statistics show that about 2,000,000 children under 16 years of age, labor in the United States alone; that in a recent report the secretary

of commerce and labor at Washington says: "Pennsylvania ranks first and Massachusetts second in the employment of children in manufactories! In Pittsburg the children roll stogies; in Lancaster, they wrap caramels; in Reading, they work on felt hats; in Scranton, they spin silk night and day; in the western counties, they work in soft coal mines; in the eastern counties, they work in the hard coal breakers, and in Philadelphia, they work at everything from hosiery to glass bottles." Dr. Daniels reports from his personal observations in New York City, that a child of three straightens out the leaves of tobacco and sticks together the material which forms the stems of artificial flowers. At four he can put the covers on paper boxes; between four and six he can sew buttons and pull basting threads. A girl between the age of eight and twelve can finish trousers as well as her mother. After she is twelve years old, if of good size, she can earn more money in the workshops, because she will be accepted if her size justifies the evasion of the law. The boys practically perform the same labor as the girls, except that they leave home earlier, and engage in street work as peddlers, newsboys, or bootblacks. Dr. Daniels has seen one boy two and one-half years old assisting the mother and four other children under the age of twelve in making artificial flowers. These children earned from 50 cents to \$1.50 a week. About 60% of the 7,500 boys employed in glass houses work at night every other week.

COAL MINES

Owen R. Lovejoy, of the national child labor committee, argues that the evil of night labor is intensified by the abnormal temperature of the factory; and this from both the physical and the moral point of view. Irregular hours of labor and rest are undermining the mature constitution, but far more so the undeveloped, rapidly growing boy. According to this estimate based on personal investigation, about 12,800 boys under 14 years of age are employed in the hard coal mines of Pennsylvania, although by the state laws no child under 14 may be employed at labor in a coal mine. Through the perjury of parents and "pathetic greed" of the notaries public, they are all 14 and born on the first of May. He believes the physical dangers of life in the

breakers have been exaggerated. Although occasionally a little boy is run over by a coal car or kicked to death by a mule, or fatally injured by a piece of falling slate, and, although the little fellows are sometimes ground in large crushers that break the coal, caught in the wheels, or other machinery, or buried in a stream of coal, such accidents occur rarely in the regular routine of the boys' duties. In textile mills, foundries, steel and iron mills, glass houses, and machine shops employing children, in proportion to the number of children employed, accidents to children under 16 years of age, are from 250 to 300% more frequent than to adults.

COTTON MILLS

Of over 250,000 operatives of southern cotton mills, 30% only are adults. The president of the American Cotton Manufacturing Association has claimed that 75% of spinners of North Carolina were 14 or under. Dr. A. J. McKelway, of the National Child Labor Committee, says there must be 60,000 children from 6 to 16 working in the mills of the southern states; and in his opinion, there are 75,000 under 14 years of age. Sixty-six hours of work a week for 5 days, makes a working day of 12 hours for these little ones.—Excerpts from an interesting article on "The Toil of Children Despite the Laws."—Chicago Tribune, June 7, 1908.

A British critic, "An Occasional Correspondent," says that 1,700,000 little children who should be at school, and about 5,000,000 women are wage earners in America.

The writers mentioned will please pardon me for quoting them so extensively, but I believe the statistics of such deplorable conditions should receive the widest circulation in order that some good may ultimately come from their publication.

As these statistics pertain only to a few of the states in our own great country, what enormous figures describing this evil of child labor might we expect, if we had statistics of all the states and of the occidental and oriental civilizations!

PREVENTION

Existing conditions that make child labor possible can be corrected; and as the worst kind of slavery, it should be prevented.

It need not, by any means, be considered a hopeless task, because the Christian Church is impotent to prevent it; for the laws of health will be all-sufficient when they are made the laws of the land.

No citizen, whether Christian or non-Christian, can shirk his own duty and responsibility in the matter. We are the only ones who could prevent it and therefore are the only culpable sinners. Those that live the lives of poverty and vice in the slums, are not the accountable criminals; they are merely our victims. We are guilty of gross negligence in the love and care of our less fortunate fellow-beings. It is not a matter of humanitarian sentiments, of Christian love and charity; no, it is our bounden duty to mankind and ourselves; nor are we in the least deserving of praise in performing our obligations.

These little children are reared in ignorance of anything better, just as their parents and grandparents were before them, and their children's children will be after them, unless we get together to vote that Congress legislate measures to secure a life of health free from preventable diseases and accidents.

GENTEEL SLAVERY

Conditions are also at fault when public opinion is so powerful as to influence a girl to avoid housework or to become a domestic, and to prefer a condition of genteel slavery in a department store in order to keep up appearances on a salary often so small that the assistance of a friend is supposed to make up the difference in the cost of living.

Professor Charles Zueblin, formerly of the University of Chicago, and now a settlement worker of Boston, in an address on "The Common Life," says that the individual in front of the counter is responsible for the underpay of the tired girl at the end of the day—she ought not to be there at the end of the day, because you ought not to be there. This desire to get a bargain—cheap goods for cheap people—causes the competition which makes combination of wealth and many of our great problems. If we could do away with it then the solution of our problems would come so much easier.

Thus it is also with young men. They are told that all labor is honorable, as it truly is, but they see that labor is honored only with words from the distance where soiled garments and rude speech do not contaminate. Is it strange that young men too, prefer to work for a bare living if only they can dress well and appear acceptable company; though they may be unable to save anything for "the rainy day" or for a home of wife and children, or for the days when their places are taken by younger men. When they have sacrificed their best years to enrich a big concern they are often discharged for men who yield greater returns. No provisions were made for the loss of their earning capacity, nor did they ever get enough above the necessary expenses of life to provide for themselves. Some who are less strong morally perhaps, fail to meet their bills as they become due, and thus drift from dishonesty to fraud, or end in a poor-house.

Who is responsible? Not alone these poor victims of circumstances who had no choice to select the conditions they found existing here on their arrival. What has Christianity done to check this evil?

PEONAGE

Peonage is still another form of slavery in some of the church-going communities of our country of the free.

The Chicago Tribune gives an account by Raymond, Feb. 25, 1908, in which he says that there are two or three kinds of peonage. The laborer who promises to perform labor at a specified price and who refuses to do so may be compelled to work by force if he is in a lonely situation where he cannot appeal to the law. In many cases laborers are given advances of cash or supplies, and then seek to run away without "making good." These people can often be held by civil process on the ground that they are seeking to get out of the jurisdiction of the court to escape liability for debt. In some cases laborers are right in seeking to escape responsibility under an atrocious and cruel contract, the terms of which they did not fairly understand, and which frequently the employer entirely fails to fulfill. In all these instances it is the natural tendency of the employer to compel a

man to work out his debt by force, and this is frequently possible in sparsely settled agricultural districts, particularly in the southern states, where the demand for labor is great. In these cases, if fairly treated, the laborer can secure his liberty by habeas corpus proceeding. By another form of peonage, men are compelled to work against their will for violation of a civil contract by the authority of the state itself. Laws exist providing for imprisonment for debt, for a system of chain gangs, convict camps, and shocking penitentiaries. There are many white convicts in the south today who have committed no crime which would justify a sentence of hard labor. A majority of them have violated contracts which they could not read. Congress finds that these white victims of an unfortunate system are in the chain gang by process of law. They are legal slaves, except when the laws under which they are convicted happen to be declared unconstitutional, as sometimes occurs. They cannot be reached by any habeas corpus proceeding, because their trial and conviction were entirely regular.

Shirley Bragg, President of the Board of Inspectors of Convicts of the State of Alabama in the sixth biennial report, covering the period from Sept. 1, 1904, to Aug. 31, 1906, says, among other things, that if the state wishes to kill its convict it should do it directly and not indirectly. It would be more humane and far better to stake the prisoner out with a ring around his neck, like a wild animal, than to confine him in places we call jails, that are reeking with filth and disease and alive with vermin of all kinds. They are not only harbingers of disease but are unquestionably nurseries of death. To see a man, strong and healthy, go into a jail in Alabama, and in a few months come out a physical wreck, with death staring him in the face, is not an overdrawn picture, and one sees it more often than the general public would believe.

POVERTY

The British critic, "An Occasional Correspondent" says, Sept. 17, 1908, in the Record-Herald, that in fairly prosperous years there are at least 10,000,000—some careful statisticians say from 15,000,000 to 20,000,000—people in America who are always underfed and poorly

housed; and of these 4,000,000 are public paupers. Little children to the number of 1,700,000, who should be at school, and about 5,000,000 women are wage earners in America. Yet the bureau of labor for Wisconsin reports that less than 3% of the families of Wisconsin have an income of over \$600, while nearly 52% live on less than \$400 a year; and Lavasseur, in his book "The American Worker," estimates the total income of all the wage earners in an average American family at about \$657. A report of the department of correction shows that one person in every ten who die in New York has a pauper's burial; that at the present ratio of deaths from tuberculosis, 10,000,000 persons now living will succumb to the disease, which is largely due to insufficiency of food and light and air, and that 60,463 families in the borough of Manhattan, N. Y., were evicted from their homes in 1903. Property of the value of \$32,888,000 is owned by 1% of the population; 20% of the entire wealth of the country is owned by three one-hundredths of 1% of the population, and the total number of millionaires in New York City alone rose from 28 to 1,103 between the years 1885-1892.

HURTFUL OCCUPATIONS

Few occupations are entirely free from harmful consequences to body and mind, especially when incessantly plied.

Man was not really intended by nature to be always doing the same kind of work, which year in year out obliges him to stand, sit, or stoop, to use principally the hands, legs, eyes, ears, or mind alone.

Worry not to get work enough to pay expenses, and worry because there is too much to do, are factors that impair health. The laborer without some little capital saved, suffers with his dependents for the want of some necessity, should he fail to work for a few days. The business man worries when his venture does not come up to expectation, or when in spite of the greatest efforts to succeed, he loses all, and is obliged to curtail the expenses of a hopeful and ambitious family.

Physical or mental strength of the individual, his preference and aptitude, and other personal qualifications

should be duly considered when choosing an occupation, besides taking into account the resources on hand, the elements, seasons, and climate that may affect the work and the worker. Proper precautions of all kinds will lessen the harmful consequences.

What a boon it is to the employé and employer that the working time per day has been materially reduced. During the early part of last century 14 hours and more were not unusual, whereas now we have but 8 hours a day in most trades; yet business is more prosperous, and grows faster and vaster.

UNDESIRABLE OCCUPATIONS

Under present institutions there exists certainly a curious contrast between the compensation of desirable and undesirable occupations.

For the most laborious, dirty, unhealthy, or dangerous work, the pay is generally least and the individual who performs it is looked down upon by everyone else whose work is in the least more agreeable.

On the other hand, we find the one who virtually does nothing manually or mentally, except perhaps to "hold down" a sinecure, or cut coupons, receives oftentimes a princely salary and lives in luxury attended by a retinue of servants and by those who for a small salary do his thinking.

This is not due to any difference in the nature of man, but to a *difference of heredity and environments* which constantly *fluctuates*, but can be made to maintain a *stable* and favorable *standard* by the enactment of health laws.

These differences are the rule, not the exception, in our Christian countries.

But few individuals among the poorer masses can choose their occupations, for there are probably none that would willingly do the dirty work under existing conditions. Nor can those who do the most servile work ever appreciate anything better as long as they know so little of the advantages and joys of other walks of life. It might be said ignorance is bliss in such cases, and so it is for the present, and so long as it is some *other* man, woman, or child who suffers, we do not care. But the

wheel of fortune turns and turns; no one can be absolutely safe that he and his progeny may not with the next turn go down too, and remain there, if we do nothing to prevent this gambling with life on earth.

INADEQUATE COMPENSATION

Think of it, how like a beast of burden, the long-suffering poor laborer, meekly submits to carry his yoke without anyone to help him. Should he meet with some mishap that would incapacitate him, he would fare worse than a slave or a domestic animal, for they represent capital invested, and for fear of monetary loss are treated with consideration and nursed in illness that recovery might speedily follow for further profit.

In the purchase of his food and clothing, he pays all the pro rata taxes, as well as all the profits of every dealer that handled the goods from the time they were prepared for the market until they came into his possession.

After the day's hard toil in the broiling sun, the rain, the chilling frost, in places may be dangerous to health, limb or life, utterly tired out in body and spirit, he reaches his humble home only to take his frugal meal and his needed rest that he may store up strength for the next day's work.

What is there for him to look forward to in this life but possible illness. What is to become of his widow or orphans in case he meets with a violent death?

POISONOUS AIR

The nature of the work may be such that it affects the constitution by imperceptible degrees, causing some lingering illness, or it may be, not at all detrimental to health, but prove at times extremely dangerous to limb and life.

Of the first kind are those occupations in which workers are obliged to breathe vitiated air.

Air impregnated with germs may cause tuberculosis, or any other infectious disease in house-cleaners, rug-beaters, etc.

Air laden with inorganic or organic dust, may be harmful mechanically, or chemically, or both.

Smoke and coal dust endanger the respiratory or-

gans of those living in manufacturing centers and workers in coal mines, etc.

The respiratory tract is also affected in millers inhaling flour dust or starch powder; in weavers breathing floating cotton or wool fiber; in stone and brick workers by inspiring stone dust.

Fumes of lead may be absorbed by painters, type workers, and plumbers, producing chronic poisoning and wrist-paralysis; phosphorus in match-workers may cause necrosis; mercury, salivation and other toxic symptoms in those employed in amalgam works, in mines, and mirror factories.

Copper, arsenic, and many other metallic and chemical substances may cause poisoning in those who must use them in their work.

Sedentary occupations and work requiring cramped postures, as in case of cobblers, tailors, seamstresses, gardeners, miners, etc., impair health by interfering with the circulation and function of vital organs and thus diminishing the powers of resistance.

Vocations of professional men have a tendency to shorten life; the physician, because of irregular hours and loss of sleep, has one of the shortest life-averages of all workers.

DANGERS OF WEALTH

Nor is the longevity of the millionaire, nor even of the multi-millionaire, an object of envy. His occupation inclines him to inactivity, making him an easy prey of plethora, fatty degeneration, probably tobacco heart, indigestion, gout, misanthropy, and "money"-mania.

He is much more likely to meet a violent death in the pursuit of pleasure, should he escape being robbed and murdered for his wealth, and at all times he probably lives in fear lest some scheming swindler cheat him out of his fortune.

How often we should feel thankful that we still belong to the bigger class of "automobileless" individuals when we read daily of the preventable slaughter of rich motorists. Statistics on the number killed annually in automobile pleasure parties would be instructive as well as profitable for the survivors.

ACCIDENTAL DEATHS

Healthful occupations may endanger the limbs and the life of employés of steam and street railroads, workers on high buildings, of those running machinery, of toilers in foundries and factories, of many firemen, life-saving-men, sailors, and soldiers. Paradoxical as it may seem the soldier has one of the most healthful occupations.

"Industry Kills and Maims a Hundred Times More than Fall in Battle" is the title of an article by Ada May Krecker, that was published April 19, 1908, in the Chicago Tribune. "Dr. Joseph Strong has said that our peaceful vocations cost more lives every two days than all we lost in battle during our war with Spain. In these piping times of peace, we in the United States kill in four years some 80,000 people more than all who fell in battle and died from wounds on both sides during the four years of the civil war." That is, in the same length of time we kill 53% more people than two great armies could destroy, equipped with all the weapons of death that ingenuity could devise, and making destruction their sole aim. The six bloodiest battles of the civil war were Gettysburg, Spottsylvania, Wilderness, Antietam, Chancellorsville, and Chickamauga. The total number killed, wounded, and missing in these six battles aggregated less than 105,000, while the number killed and injured in our railways during the year ended June 30, 1906, the latest for which we have any report, was 108,324. The total number of casualties in all the various industries in the United States is about five times as large as the number of accidents on our railways. During the last ten years the United States had two wars, the Spanish and the Philippine, and the aggregate losses of killed and wounded in the two were less than 6,000 men, while the number of killed and wounded in our industrial army during the same period, according to the lowest estimate, was more than 5,000,000. In proportion of one war victim in 10 years to 875 victims of "peace-victories." Circular saws alone were responsible for 1,289 accidents in England in one year. The deadliest machines seem innocent. A factory official was pointing out to a visitor the catastrophes

lurking within a modest little set screw on a machine before them. The workman in charge of the wheel overheard the remark and disagreed with it. To establish the harmlessness of the screw he fearlessly laid the lapel of his coat to the little projection. But the terrific argument went the other way. In a moment the man was hurled to his death. H. S. Raymond, a factory inspector of England, has proposed a law to the effect that all toothed wheels shall be so effectually covered as to leave no danger between the guard and the wheels, also that all exposed shaft ends shall be covered securely. One out of every eighty railway employés is disabled and one in every eighteen of the injured is killed. Every year 37,430 railway employés are injured, of which 2,220 are killed. (In Chicago, last year, 38 persons were killed by being caught in machinery.) Safety appliances that could do something to lessen the number of injuries are sometimes kept from use that dividends may be accumulated. Dr. William Tolman was profoundly impressed that a little country like Holland should have the forethought to assemble for the industrialists, methods and devices for protecting life and limb.

The Casualty Company of America states that available statistics prove that last year in the United States 11,000,000 people received non-fatal injuries; 57,000 people died accidental deaths.

Robert M. Wells, vice president of the Banker's National Bank, urged upon the council's building committee an ordinance requiring protection of windows to keep people from falling out. He said that 140 deaths occur each year from accidents of this sort in New York. A screen or set of bars reaching to the height of four feet, would serve this purpose.

How often one reads of these accidents in Chicago, especially when in our hospitals delirious patients evade the vigilance of nurses.

We would know very little about all these injurious and fatal accidents and never learn to avoid and prevent them, were it not for our daily papers. The press tells us of them in tragic details, arousing the reader's sympathy and the public's effort to remedy them.

Thanks to the public press, the educator of the people.

PREVENTABLE RAILWAY ACCIDENTS

Accidents on street and electric railways, according to the United States Census, 1902, Department of Labor and Commerce, Table 8, are:—

	Persons killed.	Persons injured.
Passengers	265	26,690
Employés	122	3,699
Others	831	17,040
Total	1,218	47,429

Accidents on railways, classified according to population of 500,000 and over, 1902, Table 18:

Persons killed	4.91	Total killed	1,217
Persons injured.....	18,289	Total injured	47,429

Miss Anna E. Nichols of Neighborhood House in an article of the Chicago Record-Herald, April 4, 1908, shows that from the most reliable statistics available there are 465,000 workers killed and maimed annually in the United States. Of that number 10,000 are killed, 55,000 disabled for periods exceeding thirteen weeks and 400,000 incapacitated from work for more than three days and less than thirteen weeks. In Illinois, one employé out of every 324 engaged in railroading is killed annually and one in every thirty-eight is injured. In the coal mines of the state, where the organized miners have forced the enactment of protective laws, the ratio of accidents is much smaller than on the railroads. In 1906 the number of men killed in coal mines was 155, or 2.5 to every 1,000 employed. The number of injured was 480 or 7.7 to every 1,000. In Chicago during the last year there were 4,240 violent deaths; 393 were killed by railroads, 190 of whom were employés, and 183 by street car accidents. The coroner's report shows that 33% were men between the ages of 20 and 40 years, engaged in industrial pursuits. Of the number 1,968 were native Americans, while twenty-four other countries were represented on the roll of death.

STREET-CAR ACCIDENTS

An editorial of the Chicago Tribune says in reference to street-car accidents that on an average more than two deaths a week occur in such accidents in Chicago. In

1907, the coroner's figures show 40 persons killed at crossings, 65 killed when crossing the track in other places than crossings, 23 killed by falling off the cars, 19 crushed between cars by carelessness of victim or recklessness or inattention on the part of motorman or conductor.

The motorman and conductor as well as the passengers are human and liable to make mistakes by being absorbed perhaps in something that may make them oblivious of all else.

Human life and limb should therefore not depend upon fallible human care, but preventive measures should be taken as to devices and guards that will obviate such chances.

The Police Bureau of Statistics gives figures of accidents due to alighting from cars, struck by cars, knocked from a wagon by cars, and run over by cars. Chicago Traction accident record:

	Killed.	Injured.
First 14 days in August, 1908.....	4	153
Six months ending August 14.....	57	1,560
Year ending August 14.....	135	3,000

MORTALITY STATISTICS

According to the United States Census, Department of Labor and Commerce, 1906, the population of the Continental United States, was estimated as 83,941,510. Of this total, 40,996,317 or 48.8 *per cent* lived in the registered area, which, let us hope, will soon include the whole country.

CAUSES OF DEATHS	Annual Aver.		NUMBER OF DEATHS	
	1901-5	Per cent	For 1906.	Per 100,000 Population.
All causes	529,632	100	658,105	1,605
Diseases	493,126	92.1	606,341	1,479
Violence	34,886	7.5	49,552	120.8
Unknown	1,618	0.3	2,212	5.3
General diseases	144,987	....	174,702	426.1
Smallpox .....	.....	....	95	0.2
Venereal diseases.	1,376	....	2,076	5.1
Alcoholism	2,002	....	2,707	6.6
Diphtheria	7,960	....	9,056	22.1
Typhoid	10,458	....	13,160	32.1
Tuberculosis of all forms	62,835	....	72,512	184.2
Tuberculosis of lungs	55,251	....	65,341	159.4

For each 100,000 of estimated population 120.8 met a violent death in 1906.

CAUSES OF VIOLENT DEATHS		Registra- tion Area.	Per 100,000.
Fractures and dislocations.....	3,116	7.6	
Burns and scalds.....	3,585	8.7	
Heat and sunstroke	763	1.9	
Cold and freezing.....	203	0.5	
Lightning	169	0.4	
Drowning	4,395	10.7	
Inhalation of poisonous gas.....	1,276	3.1	
Other acid poisons	1,739	4.2	
Accidental gunshot wounds.....	1,074	2.6	
Injuries by machinery.....	565	1.4	
Injuries in mines and quarries.....	1,523	3.7	
Railroad accidents and injuries.....	7,090	17.3	
Street car accidents	1,488	3.6	
Injuries by vehicles and horses.....	1,524	3.7	
Automobile accidents	183	0.4	
Suffocation	719	1.8	
Other accidental injuries.....	8,961	21.9	
Earthquake	687	1.7	
Injuries at birth.....	2,543	6.2	
Homicide	2,101	5.1	
Suicide	5,853	14.3	
Total	49,557	120.8	

Since there are 658,105 deaths annually from all causes of 40,996,317 registered people in the United States, there must be at least *32,105,567* deaths yearly among the 2,000,000,000 people of our earth. 49,557 violent deaths of the above total of 658,105 registered people of the United States' 40,996,317 population, means yearly *2,417,631 violent deaths* among the Two Billion inhabitants of the globe. The number would really exceed that given, if we could calculate the deaths due to the prevalence of homicide and fueds among the savages.

In all probability there are three times as many deaths annually, for sanitation and police protection are less perfect or entirely absent in many parts of the earth outside of western civilization, and cannot be compared in safety to health, life, and limb of our registered areas in the United States.

Many of the epidemics and other diseases, as well as nearly all the millions of violent deaths annually, *are pre-ventable*.

"Lex suprema est Salus populi." Did the masses but realize the importance of the precautions for the safety of mankind, prophylaxis and preventive legislation would soon be enacted.

SUICIDE STATISTICS

United States Mortality Statistics of 1906, gives following list:—

Causes of Death—	1906.	No. of deaths per 100,000.
Suicide	5,853	14.3
Poison	1,834	4.5
Asphyxia	509	1.2
Hanging and strangulation.....	835	2.0
Drowning	280	0.7
Firearms	1,714	4.2
Cutting	356	0.8
Jumping from high places.....	84	0.2
Crushing	37	0.09
Other suicides	204	0.4

	Per 100,000—	Suicides.	Other Violence.	Tuberculosis.
1906 California	28.9	174.1	231.5	
1905 *San Diego	79.4	148.1	455	
San Francisco	62.2	116.8	....
1906 Colorado	19.0	158.1	....
Denver .....	....	....	454.2	
Chicago	19.3	97.0	158.4	
†Michigan	9.8	88.3	90.1	

*Highest rate. †Lowest rate.

The association of the greatest number of suicides with deaths from tuberculosis in localities which offer a favorable climate and environment, shows that suicide is not always, if ever, due to a moral lapsus in a healthy body, and that it is not a question of moral conduct, but purely a physical or physiological one.

Many a tuberculous invalid seeks a salubrious climate as a last hope when beyond recovery. Unable to support himself, he lingers on while his funds are vanishing, and enfeebled in body and mind, he ends his misery.

HOMICIDE

Violent Deaths Due to Homicide.—A writer in the August, Popular Science Monthly, says that in Chicago and New York 17 persons in each 100,000 of population

meet death annually at the hands of a fellow-citizen. One out of every 5,614 is murdered each year. The annual average of deaths by homicide per 100,000 of population is 7.03. Los Angeles, San Francisco, St. Louis, Cincinnati, and Louisville are among the seven cities which show, for a period of six years, a higher average than Chicago. The City of Mexico has 70.72, Naples nearly 30, Lexington, Kansas City, Louisville, and St. Louis, all outrank Rome. Above them were La Paz, Bolivia; Lima, Peru; Sassari, Sardinia; Girgenti, Sicily, and the City of Mexico. Of 91 persons killed in New York in 1905, only 38 were born in the United States. The writer believes that this lawlessness is due to unfavorable environment and inadequate education, mental and moral.

PRISONS

Prisoners and Juvenile Delinquents in Institutions, 1904.—Department of Commerce and Labor reports June 30, 1904, the total number of prisons as 1,337, with 81,772 inmates. Out of the general population of 81,308,848 there were 81,772 prisoners or 100.6 per 100,000 population. Of Juvenile Delinquents there were 23,034 from 7 to 21 years of age, in 93 institutions. 18,177 of them were males and 4,857 females.

The prevention of crime in the United States alone, would save the cost of over a thousand institutions and the immense running expenses for food and officials, but the greatest gain would be the industrial value of these prisoners for the commonwealth.

To unfavorable environment and inadequate education as causes of crime, should be added marriage and heredity as the chief factors.

Christian reformers consider alcohol as the sole factor of all crime, and would give expression to intemperate invectives if anyone were to suggest a reform of Christian and other marriages in order that crime and every other form of drunkenness might die a natural death.

Seventeen out of every 100,000 people were murdered annually in Chicago, yet there were more than seven times as many preventable deaths, i e. 121 out of every 100,000 population were killed by accidents, and incalculably more died of avoidable diseases; but alco-

hol was not a factor in either of these classes of crimes, because the victims lost their lives owing to our public negligence in preventing these disasters.

Many of the violent deaths and the maiming of the employés and of the people might be prevented by employers and stockholders paying more for safety devices and less for churches and missions.

Fewer would die of avoidable diseases were we willing to pay more taxes for health regulations.

NATIONAL COMPENSATION

William Allen White avers that national responsibility is toward the honest, hard working man, who at the end of a long industrious life, through no fault of his own, finds that he has nothing to show for his labor, and only charity upon which he may depend for support. The people are beginning to revolt at laws which permit a man to gouge pennies from the millions in order that he may proudly distribute dollars to the few. European civilization provides for an old age pension, for cheap state insurance, for laborers' savings banks under state ownership and control and other legal devices so that honest, industrious man and woman may not have to beg or go to the poor-house in their old age. Money must be taken in taxes away from those who have much and given to those who have little. Many hundreds of millions have not, as a matter of cold fact, returned to society any adequate equivalent for it.

President Roosevelt in his Special Message to Congress, Jan. 31, 1908, very urgently advises that a comprehensive act be passed providing for compensation by the Government to all employés injured in the Government service. Under the present law, he writes, an injured workman in the employ of the Government has no remedy, and the entire burden of the accident falls on the helpless man, his wife, and his children. This is an outrage. The working man is entitled to indemnity for injuries sustained in the natural course of his labor. The same broad principle which should apply to the Government should ultimately be made applicable to all private employers. It merely throws upon the employer the burden of accident insurance against injuries which are sure

to occur. The loss can be readily borne when distributed, but bears with frightful hardship upon the unfortunate victim if undistributed.

PREVENTABLE RELIGIOUS CRIMES

The sacrifice of innocent children slaughtered as crusaders of old, the crime of burning men, women, and children at the stake for witchcraft by pious Puritan Christians have happily been effectively prevented.

Though we read several times every year how religion has affected individuals so harmfully that in their religious frenzy they have zealously taken the lives of those dear to them, to give instead the life to come, yet even these evils are being avoided more and more, for religion is now generally taken *cum grano salis* and seldom with so much faith as to disturb man's mental balance.

Epidemics of religious mania such as St. Vitus dance, pilgrimages to Lourdes and the Holy Land, religious persecution, night riders, are ever milder, often amounting to nothing more than fads of teetotalism of so-called "reformers," mission craze, revivals, and religious therapy.

PREVENTABLE THEATER FIRES

Death due to preventable conflagrations, is another crime of public negligence we are guilty of. Imperfect statistics show that there had been 1,100 conflagrations with 100,000 fatalities. The most notable theater disasters of the century are:

IN THE UNITED STATES		Dead
Richmond, Va., theater, Dec. 26, 1821.....		71
Brooklyn theater, Dec. 5, 1876.....		297
Central theater, Philadelphia, April 28, 1892.....		6
Front Street theater, Baltimore, Dec. 28, 1895.....		22
Iroquois theater, Chicago, Dec. 30, 1903.....		520
IN FOREIGN COUNTRIES		Dead
Lehman's theater, St. Petersburg, 1836.....		700
Carlsruhe theater, St. Petersburg, 1847.....		200
Ring theater, Vienna, Dec. 8, 1881.....		875
Exeter theater, England, Sept. 5, 1887.....		200
Banquet theater, Oporto, March 21, 1888.....		200
Opera Comique, Paris, May 25, 1887.....		75
Total		3,166

Succeeding each holocaust some few precautions are inaugurated so that with a sufficient number of future disasters we shall be able to prevent them altogether.

FOOT-BALL ACCIDENTS

Casualties of football were given with interesting details in the Chicago Tribune, Nov. 22, 1908. for the season of 1908 there were 13 deaths and 134 injured. Casualties compared with former years are:

	1906	1907	1908
High school players.....	7	6	4
College players	3	2	6
Other players	1	6	3
Total deaths	11	14	13
Injured—	1906	1907	1908
College players	54	67	64
High school players	25	25	51
Grade schools	11	9	..
Athletic clubs	10	9	16
All others	3	12	3
Total injured	103	131	134
Causes of death—	1906	1907	1908
Body blows.....	3	5	3
Injuries to spine.....	..	2	3
Concussion of brain.....	3	2	3
Blood poisoning	2	..	1
Other causes	3	5	3

Regardless of the agitation against football in the press and by the college faculties and the reforms inaugurated, there is no diminution in the number of injured and killed. Prevention will probably be best effected by substituting outdoor exercises which are less dangerous, like running, jumping, riding, swimming, fencing, and boxing with big gloves. The result will be better not only for the few, but also for all the students since they can all participate.

All sports carried on to excess at the expense of health and better things, are evidences of a psychological abnormality. Baseball, hazing, fads and fashions, or any other enthusiasm worthy a better cause and not amounting to an aberration of the mind, is aptly termed a "craze" or "fad."

These pathological epidemics are often the forerunners of licentious and riotous living which leads the ill-balanced into dishonesty, into fickle and unfair mob-rule and murderous lynching.

PREVENTABLE FOURTH OF JULY ACCIDENTS

Another preventable evil is pseudo-patriotism. Injuries and deaths due to Fourth of July celebrations are also a form of quasi crimes for which we are responsible since it is within our power to prevent them.

Many bloody battles have been fought with less loss of life and limb than are sacrificed by preventable folly on each glorious Fourth.

Commenting on the instructive statistics on Fourth of July Injuries and Tetanus that appeared in the American Medical Journal of Sept. 5, 1908, the Chicago Tribune says that the bull fights with which the American taunts the Latin neighbor sinks into insignificance, the tragedies of the football gridiron which have raised such storms of indignation are trivial by comparison, and only the gladiatorial conflicts of pagan Rome rival the carnage of the American Fourth of July. And the Romans didn't kill children! 5,623 men, women, and children, and mostly children, were maimed for life or killed. The number of casualties is 1,210 more than last year, though the number of deaths, 163, is one less. In 1903 the number of deaths from tetanus was 406, and from other causes 60. This year, 1908, the number of deaths from tetanus was 55, and from other causes, 108. The decrease is attributed to the circulation of information warning the people against danger, and prevention by the use of anti-toxin immediately after the injury. This year 72% of those afflicted died, while in 1907 85% of the cases ended fatally. In 1903, 406 died out of a possible 415, while in 1908, only 55 died out of a possible 76. Only 11 were totally blinded this year. 93 persons lost one eye each, an increase of 18 over last year. 57 lost a leg, an arm, or a hand, and 184 persons lost one or more fingers. Blank cartridges continue to be responsible for the great majority of tetanus cases. The giant cracker caused 1,793 accidents; firearms, 481 accidents, of which 194 were due to stray bullets. Toy cannons caused 399 injuries. Balti-

more and Toledo have passed ordinances prohibiting fireworks and have enforced them. Cleveland has followed suit. St. Paul and Detroit have used "Prevention by Substitution," such as music, meetings, bunting and flags and picnics. "The absolutely unnecessary and wanton sacrifice to a senseless and barbaric notion of what constitutes a 'good time,' is an additional evidence of the cheapness of human life in the United States. Furthermore, the greater part of these casualties represent actual violations of the law. All this absurd personal and civic mutilation is, after all, but one of the many manifestations of disregard for life and property with which our country continually shocks and amazes the rest of the world."

The Chicago Tribune and other papers have kept statistics for years and have done much to diminish the number of injured and killed by advocating a saner celebration of the anniversary of the Day of Independence.

PREVENTION BY VIVISECTION

Dr. A. H. Baker, according to the Chicago Tribune of Dec. 4, 1908, at the Illinois Humane Societies' Convention, declared vivisection absolutely necessary and that he was as good a friend of dumb animals as any sane person.

Samuel G. Dixon, M. D., Commissioner of Health of the Commonwealth of Pennsylvania, in an oration on "Law, the Foundation of State Medicine," at the American Medical Convention, Atlantic City, June, 1907, said:

"Antivivisectionists are kind-hearted sentimentalists who would permit thousands of children to die rather than that a few dogs should suffer. If a foreign foe should attack our shores they would send legions of our noble youth out to bleed, suffer and die in order to protect their homes and their possessions. They do not hesitate to make this supreme sacrifice on the altar of so-called patriotism. But if a physician, inspired with an earnest desire to provide a new means for the prevention of human suffering and death, makes an experiment on a dog or a guinea-pig, taking every precaution possible to minimize the pain of the animal, these tender-hearted persons hold up their hands in holy horror.

"They do not consider that diphtheria is a more relentless foe than ever carried a rifle or wielded a sword, and that but for experiments on horses, tens of thousands of persons would now be sleeping in early graves who are today walking the face of God's earth rejoicing in the possession of health and happiness. They do not ponder on the agonizing convulsions which terminate the lives of those bitten by mad dogs and from which so many have been saved as the result of comparatively trifling suffering inflicted on a few animals. The founder of Christianity pronounced that human life was of more value than those of many sparrows."

PREVENTION BY VACCINATION

Dr. Noah Schoolman in a letter to the Anti-Compulsory Vaccination Society, stated that statistics prove that vaccination has saved millions of lives, and it is the greatest blessing yet discovered by mankind. It has changed smallpox from a common and fearful scourge to a disease so rare that many physicians practice a lifetime without seeing a case. Nowadays there is no man whose opinion is worth while against vaccination.

Even as early as 1866 Dr. Seaton showed that the unvaccinated died at the rate of 37%; the vaccinated have died at the rate of only six and one-half per cent. The average risk of the vaccinated to catch smallpox is one-sixth that of the unvaccinated. Well vaccinated persons run less than one-seventieth part of the risk. Few unvaccinated escape catching the disease at some period of life and most always take it when exposed, whereas the well-vaccinated rarely get the disorder. Thus vaccination shields the constitution against smallpox or modifies the attack so as to deprive it of danger to life or disfigurements.

Health Commissioner Evans reported Jan. 9, 1909, that in Chicago during 1908 there were 82 cases of smallpox of which 74 were never vaccinated and 8 vaccinated over 10 years ago, having doubtful vaccination scars.

This shows what preventive medicine has done in that loathsome, disfiguring, and fatal pest by means of a little vivisection in the preparation of vaccine.

Smallpox was one of the most fatal diseases less

than a century ago and is now almost unknown; not one case died out of 100,000 people, i. e., only 0.1 for 1906, according to the United States Census.

PREVENTION BY ANTITOXIN

Health Commissioner Reynolds of the Chicago Health Department in Feb. 23, 1901, gave the result of the first five-year period in the use of antitoxin by taking the legislative value of a human life—\$5,000—as a basis, and it was found that during that period antitoxin had saved the sum of \$22,780,000 in Chicago; the saving of the last year was placed at \$5,900,000. When the department began to use antitoxin the annual average of deaths in the city from diphtheria and all-croup was 1,482. For the five years preceding the undertaking the aggregate of deaths from these causes had been 7,411. The annual mortality rate before was 11.23 per 10,000 of population; that of the period following was 5.45 per 10,000 population. A reduction of nearly 42% in the actual number of deaths, and nearly 52% in the mortality rate of this class of deaths.

Commissioner Evans, May 30, 1908, reported in the Bulletin, only 2.52 per 10,000 of population; a reduction of nearly half in deaths from diphtheria compared with 1901 and only one-fourth of what it was before the use of antitoxin.

Seventy-five persons out of every one hundred recovering from diphtheria owe their lives to antitoxin.

PREVENTION OF TYPHOID

The average rate of death according to report of Commissioner Evans, during 8 years before the opening of the Chicago sanitary drainage canal, 1900, and that of 8 years after:—

Deaths from all causes before 1900, 194,775; average, per 1,000, 17.59.

Deaths from all causes after 1900, 219,430; average, per 1,000, 14.41.

Deaths from *typhoid* before 1900, 5,434; average per 10,000, 5.04.

Deaths from *typhoid* after 1900, 3,683; average, per 10,000, 2.45.

Deaths from diarrheal diseases before 1900, 22,735; average, per 10,000, 20.65.

Deaths from diarrheal diseases after 1900, 19,131; average, per 10,000, 12.56.

The decrease from first period for all causes was 18.1%.

The decrease from first period for *typhoid* was 51.4%.

The decrease from first period for diarrheal diseases was 39.2%.

The annual summary of the Bulletin, Feb. 20, 1909, says that typhoid fever reached the lowest mark ever recorded for Chicago, the 338 deaths reported yielding a rate of 1.56 for each 10,000 inhabitants. This is nearly 33% lower than the average of the last ten years and is 91% below the high mark in 1891 when Chicago had the highest typhoid fever rate of any city in the civilized world—17.38 per 10,000 of the population. If the pre-channel typhoid rate had prevailed during the last nine years there would have been 10,035 deaths from typhoid in that period, or 6,014 more than actually occurred. Figuring on the basis of the legislative value of a human life, this saving represents the sum of \$60,140,000 or more than the entire cost of the drainage channel to date.

The average death rate from typhoid in American cities of 500,000 population and over was more than 107% higher in 1907 than that of European cities of similar size. The United States Census of 1906 gives 22.2 deaths from typhoid per 100,000 of population.

The Bulletin, Chicago School of Sanitary Instruction, devoted to the dissemination of sanitary knowledge, is educating the people to save lives and indirectly money. It is the nucleus for a Journal on Public Health. Semi-annually it might give a brief history of the benefits of vivisection in preparing vaccines, diphtheria antitoxin, tetanic serum, tuberculin, and antitoxin for hydrophobia; also the mortality before and after using these remedies.

All these benefits, of course, are the fruit of the sacrifices offered to humanity these many centuries by the members of the medical profession.

MORTALITY FROM TUBERCULOSIS

Professor Irving Fisher of Yale, before the Tuberculosis Congress, Sept. 29, 1908, in Washington, as reported in the Chicago Record-Herald, estimated that consumption kills 138,000 every year in the United States. This is equal to the deaths from typhoid fever, scarlet fever,

diphtheria, appendicitis, meningitis, diabetes, smallpox, and cancer all put together. Then again it generally takes three years to die, during which time the poor victim can earn little or nothing. Finally the scourge picks out its victims when they are young men and young women, at the very time they are beginning to earn money. The minimum cost of such items as doctor's bills, medicines, nursing, and loss of earnings before death amounts to over \$2,400 in each case, while the earning power which "might have been" if death had not come, brings the total cost to at least \$8,000. If this is multiplied by the 138,000 deaths, we find the cost is bigger than the almost incalculable sum of \$1,000,000,000. Professor Fisher estimates that over half of this cost generally falls on the luckless victim himself, but the cost to others is over \$440,000,000 a year. As a matter of self-defense it would be worth while to the community, in order to save merely a quarter of the lives now lost by consumption to invest \$5,500,000,000. At present only a fraction of 1% of this money is being used to fight the disease. Five million people now living in the United States are doomed to fill consumptives' graves unless something is done to prevent it. As each death means anxiety and grief for a whole family, there will be over 20,000,000 persons rendered miserable by these deaths.

Dr. Osler, the distinguished American now occupying a chair at Oxford, estimates that 90% of all mankind are affected with tuberculosis in some form at some period of life.

Dr. Sherman C. Kingsley, superintendent of the Chicago Relief and Aid Society, said that in a recent examination of 150 families 25 to 30% of all the children in these families showed signs of infection.

Former Surgeon General G. M. Sternberg of the army says that the annual mortality from this disease is estimated to be not less than 200,000 people. This exceeds the total mortality from yellow fever in the United States for a period of one hundred years. The mortality from the disease in the great epidemic of 1878, which paralyzed the industries of the South and caused great apprehension throughout the country, was 15,934,

or considerably less than one-twelfth of our annual mortality from tuberculosis. In the City of Washington our annual mortality from tuberculosis exceeds the number of those who died from battle wounds during the Spanish-American war. It is between 700 and 800.

Dr. Lawrence Flick of Philadelphia, declares that tuberculosis is peculiarly a disease of the wage earner since one of the strongest predisposing causes of the disease is overwork, underfeeding, and insanitary workshops.

John Mitchell mentioned among the obstacles to eradicate the disease, the attitude of many employers of labor, who resist the enactment of laws for the prevention of disease, and the housing conditions in large cities. Property owners feel little responsibility for the health or comfort of their tenants.

Samuel Gompers declared that the death rate from consumption among non-union men is 100% greater than among union men; that statistics presented by Frederick L. Hoffman showed deaths from consumption among wage earners in this country are 77,000 out of 32,000,000.

The United States Census gives a total of 75,512 deaths from tuberculosis for 1906; 65,341 of these were tuberculosis of the lungs, 153.8 per 100,000 of population.

Let us hope that some Koch or Behring may improve the tuberculin so that it will be a specific for the white plague before many more of those afflicted pass away.

Sleeping Sickness was spoken of by President Roosevelt at the Tuberculosis Congress, Washington, Oct. 3, 1908, as caused by a small and deadly blood parasite conveyed by a species of biting fly to man and domestic animals in Africa, and is responsible for killing 200,000 out of 300,000 inhabitants—a rate of slaughter of course infinitely surpassing that of any modern war.

PREVENTABLE IGNORANCE

John Pease Norton, assistant professor of political economy in Yale University, recently said in part that there are four great wastes today, the more lamentable because they are unnecessary. They are preventable

death, preventable sickness, preventable conditions of low physical and mental efficiency, and preventable ignorance. During the next year 1,500,000 persons must die in the United States; 4,200,000 persons will be constantly sick; over 5,000,000 homes consisting of 25,000,000 persons, will be made more or less wretched by mortality and morbidity. We look with horror on the black plague of the middle ages. The black waste was but a passing cloud compared with the white waste visitation. Of the people living today over 8,000,000 will die of tuberculosis, and the federal government does not raise a hand to help them. The Department of Agriculture spends \$7,000,000 on plant health and animal health every year (which of course is laudable and necessary and intended for the promotion of man's health), but, with the exception of the splendid work done by Drs. Wiley, Atwater, and Benedict, Congress does not directly appropriate one cent for promoting the physical well-being of babies.

PREVENTION BY APPROPRIATION

Thousands have been expended in stamping out cholera among swine, but not one dollar was ever voted for eradicating pneumonia among human beings. Hundreds of thousands are consumed in saving the lives of elm trees from the attack of beetles; in warning farmers against blights affecting potato plants; in importing Sicilian bugs to fertilize fig blossoms in California; in ostracizing various species of weeds from the ranks of the useful plants, and in exterminating parasitic growths that prey on fruit trees. In fact the Department of Agriculture has expended during the last ten years over \$46,000,000. But no wheel of official machinery at Washington was ever set in motion for the alleviation or cure of diseases of heart or kidneys which carry off over 6,000,000 of our entire population. Eight millions will perish of pneumonia, and the entire event is accepted by the American people with a resignation equal to that of the Hindoo, who, in the midst of indescribable filth, calmly awaits the day of the cholera. During the next census period more than 6,000,000 infants under two years of age will end their little spans of life while mothers sit by and watch in utter helplessness. The state's

right doctrine can be applied against the Department of Agriculture as effectively as against a national department of health. Or, as President Roosevelt has recently expressed it, "It seems to me that such questions as national sovereignty and state rights need to be treated not empirically or academically, but from the standpoint of the interest of the people as a whole. It is not then a question of constitutionality, but rather of whether or not such a department is needed by the nation."—Record-Herald, July 13, 1908.

DUTIES OF PHYSICIANS

Professor William Sidney Thayer of Johns Hopkins, in an oration on "Some Relations of the Physician to the Public," delivered at the American Medical Convention, June 2, 1908, in Chicago, points out that the physician in doing his duties to the public by saving lives and preventing diseases such as malaria and yellow fever, has also made use of opportunities in furthering enterprises of the greatest commercial value to mankind. *Exempli gratia*, the Panama Canal. Another duty, the grave public import of which, Professor Thayer continues, comes to us with much force today, is the instruction of the public with regard to the necessary measures of prophylaxis in connection with infectious diseases. As has been demonstrated again and again, general laws and sweeping public measures are of themselves insufficient to prevent the spread of such diseases as malaria, yellow fever, plague, cholera, and typhoid fever. It is only through the cordial and general co-operation of the practicing physician with an enlightened public that efficient prophylaxis can be established. To properly combat the spread of preventable diseases we need: (1) an enlightened public, (2) a conscientious and united medical profession ready to do its duty as individuals and especially to work in a spirit of cordial co-operation, with (3) central and local boards of health which are under the directions of trained sanitarians.

NATIONAL HEALTH

Professor Charles Harrington of Harvard in an address on "States' Rights and the National Health," be-

fore the American Medical Convention, Chicago, June 2, 1908, dwelled on the history and difficulties of the movement to establish a national control of public health; that a National Board of Health was established in 1878 and existed 14 years, but through lack of funds was active only four years when, in 1902 by act of Congress it was changed in name to the United States Public Health and Marine-Hospital Service. He said that there existed then the same spirit of commercialism which seems to outweigh all consideration of individual and collective health. By lax enforcement of quarantine restrictions, a port could attract trade that otherwise would have gone to another. Initial cases of bubonic plague, for example, were concealed through commercial considerations. If the nation can wage war to defend the national honor, if our humanitarian instincts can lead us to sacrifice thousands of valuable lives in battle and in typhoid-infected camps and millions of treasure to give freedom to the colony of another nation, ought not the union of states to have the right to defend the national health, if through the neglect of one or more of them the country at large should be threatened with pestilence?

COMMERCIALISM

For a nation that is preëminently commercial, the country is singularly blind to the necessity of conserving that which has well been defined as our greatest national asset, namely, the national health. It is useless to attempt to determine the pecuniary loss which the nation suffers annually through sickness and death from preventable diseases, for apart from the mathematical difficulties in the determination of the money value of human life, we have but a small proportion of the items necessary for our calculations. The statutory value of \$5,000 set on a single human life is no more than a guess. We are a commercial nation, and human life and freedom from the preventable diseases of mankind are no part of foreign or domestic trade. It is otherwise with the diseases of plants and of the lower animals, for the products of the fields and farms and cattle ranges bring us great wealth. Hence Washington spends millions annually on plant and animal physiology and pathology. It is good business to

expend thousands and tens of thousands against sheep scab and swine cholera, but the eradication of human tuberculosis appears to be unworthy of national effort, if it entails national expenditure. The Department of Agriculture expends millions and millions annually to promote great crops and to aid the slaughtering industry; it experiments at great cost to devise means of gathering grapes of thorns and figs of thistles; but the government appropriates nothing to conserve the health of man. We are a commercial nation. Human health and human diseases are of minor commercial importance; swine erysipelas and chicken cholera are important, for they mean loss of money. Contrast the outbreak of yellow fever in the gulf states in 1905, and that of foot and mouth disease in New England, 1902. For the eradication of the epidemic, Congress appropriated not a cent; to stamp out the epizootic it allowed \$500,000, the greater part of which was paid to the owners of the cattle which it was necessary to slaughter and destroy. Any state can interfere with and prevent the pollution of water supplies within its boundaries, but neither one state nor the entire United States has power to prevent any state from pouring sewage into any stream flowing through it, even though that stream be used as a source of water supply for cities in another state. Preventive medicine is a most comprehensive social and economic problem. Whether the proposed service shall take the form of a department represented in the Cabinet or a division of an existing department with a commissioner for a chief, is of no very great importance. Its head should be charged with advisory powers in relation to other departments and to the states, and supervisory and executive powers in matters pertaining to his own bureaus. He should be assisted by a national council consisting of one delegate from each state to be called together as often as necessary and he should secure experts anywhere from the scientific world as occasion requires. All expenses to be borne by the government.

FREE ANTITOXIN

Samuel Hopkins Adams in McClure's Magazine, July, 1908, "Guardians of the Public Health," says that Massachusetts grants extraordinary powers to its health

executive, Dr. Charles Harrington, and appropriated last year for the work, \$136,000. By the issuance alone of vaccine and antitoxin, the board saved the citizens of the state \$210,000, or \$74,000 more than the total appropriation for all the varied work of the institution. Some vague idea of the economy in lives which it achieves may be gained from the established fact that death results in only 16 out of 1,000 cases of diphtheria, when the antitoxin is given on or before the second day of the illness; 110, when given on the third day; and 210 when the inoculation is performed later. The old death rate from diphtheria, before antitoxin was discovered, ranged from 35 to 50% of those stricken. Baltimore's health bureau has succeeded in obtaining a grant of \$10,000 for the purpose of demonstrating the feasibility of mosquito extermination. Dr. Kohnke, city health officer of New Orleans, introduced a bill for screening cisterns to prevent mosquitos spreading abroad and also to destroy them in the open pools by means of oil. There was no yellow fever at the time, so the bill was voted down in derision. Saving the expense of \$200,000 cost New Orleans some forty to fifty million dollars.

PREVENTABLE DISEASES OF ANIMALS

Preventable diseases of animals and plants are next to those in man most essential for the health and wealth of mankind. Much has already been done by the government to eradicate them. Yes, so much more than for diseases of its citizens, as some of the writers quoted have so eloquently affirmed. No one, of course, would have the diseases of animals and plants neglected, but more ought to be done directly for man's maladies.

The Chicago Tribune of Sept. 20, 1908, reports that President James of the University of Illinois, maintains that a large part of human disease results from infection from animals. In one state alone investigation showed a loss of between \$10,000,000 and \$15,000,000 a year from deaths of domestic animals and preventable diseases, to study or prevent which no adequate attempt ever has been made. The legislature made a preliminary appropriation of \$30,000. Belgium has just spent over \$1,000,000 on new buildings for its school. A single

school at Paris has cost more than all the state schools of veterinary medicine in the United States put together. Germany is about to expend more than \$3,000,000 in addition to laboratories. It is estimated the farmers lose by death of horses, cattle, hogs, and sheep, enough every year to pay 5% dividend on their farms. Animal disease is a most fruitful source of human disease and it is doubtful whether any of the great destructive diseases of men can be stamped out unless the corresponding disease in animals can be controlled.

PREVENTION BY PURE FOOD

Pure food should not merely mean that it is pure when inspected preparatory for marketing the same, but that it is so when being consumed, and for this purpose the harmless preservatives of salicylic, boracic and benzoic acids, formin, etc., are necessary to keep it in good condition until ready for consumption. The quantity of these preservatives is so small that it is negligible when compared with the medicinal doses of these drugs given to the weak and sick, or to the effects of ptomaine poisoning from unpreserved and spoiled foods.

Dr. Robert G. Eccles of Philadelphia was reported by the Chicago Tribune, Oct. 13, 1908, as saying that Dr. Wiley of the government pure food department declaring that there are hundreds of cases of death from ptomaines, was not strong enough in his statement, for there are many deaths from food laden with typhoid fever, scarlet fever, diphtheria, pseudo-diphtheria, and malarial fever germs which might have been *prevented* had *food preservatives* been used properly.

IMPORTANCE OF HEALTH

"Agire sugli uomini per guidarli al bene è uno scopo molto più alto che non quello d'essere primo poeta o scrittore del mondo."—D'Azeglio Ricordi.

Helping men to attain the good is a worthier object than that of aspiring to be the best poet or writer in the world.

There is no need for apology in quoting so many eminent men to show the drift of public opinion that the general health is the greatest blessing of mankind.

The statistical illustrations used, are but few and fragmentary compared with the evils that really exist the world over. Most everyone could think of other occupations and conditions that are harmful to man, but sufficient has been said to show that immense numbers of preventable diseases, injuries to life and limb, result in corresponding commercial losses under our present conditions.

Had we uniformly kept international statistics, some startling truths would make us think and act to prevent such inimical state of affairs.

The happiness of a few should not be purchased at the price of health, mutilation, and death of others.

Good health is the *conditio sine qua non* of the enjoyment of all inherited and acquired powers of life to which every other blessing is but subordinately contributive. There is no subject entitled to so much consideration by local, national, and international administrations, and though it is the greatest of human interests, yet it is only of recent times that the subject has received more attention. Indefatigably each and everyone should contribute according to his ability, so that we may finally reach the *ultima Thule* for which we struggle to position, wealth and fame. However desirable in themselves, position, wealth, and fame, can only produce happiness when they contribute to the health of the individual and of mankind.

PROPHYLACTIC MEASURES

Governments are instituted to promote and protect personal, domestic, social, and civic rights of the individual; and as the *subject* of all this government, the *individual* should have his health and happiness, which are paramount to all other rights, promoted and protected by sanitary laws.

Thanks to the labor of the members of the medical profession for many generations, we have even now many sanitary regulations which promote this object by preventing the consumption of impure water, milk, and food; by rendering habitable, dwellings and public houses; by preventing the spread of infectious diseases; by vaccination, immunization, quarantine, and many other prophylactic measures; yet there remains much more to be done

in preventing overcrowding of tenements, removing unsanitary and immoral environments; eliminating the dangers to health, life and limb of those engaged in many occupations; restricting some trades to those who can best withstand their baneful effects and securing for them adequate compensation; reducing the hours of work per day to prevent harm not otherwise remediable, even though the cost of the work may be increased until a wholesome way be found for cheaper production. Everything that may cause injury or death, should be made harmless. The safety of limbs and lives should not depend upon the care and attention of any individual, be he employer, employé, or a third party; life is too valuable to risk on the strength of fallible judgment.

NATIONAL HEALTH BOARD

There is some hope that the long continued efforts of our American Medical Association to have the chief of the federal health department, a member of the President's cabinet, may soon be realized, and that the National Board of Health may be an independent department, not a mere division of the Treasury Department.

Dr. Charles A. L. Reed of Cincinnati, Chairman of the Association's Committee on National Medical Legislation, in an address before the New York Academy of Medicine, stated that President Roosevelt authorized him to say that he will recommend to Congress in his next message the passage of a law to conserve the public health similar to the one proposed by the American Medical Association.—Chicago Tribune, Nov., 1908.

The National Department of Health ought to have supervision and control of all bureaus that are concerned indirectly as well as directly in the promotion of the general welfare and health of the public. All county, municipal, and state health boards should be subordinate to the federal department and governed by uniform laws, except where and when local emergencies require special rules. Each chief should be alone responsible for his bureau and report semi-annually all the vital and other statistics to the Chief or Secretary of the National Health Department. The subdivisions of the state boards should correspond to those of the federal department.

The present division of the department into bureaus might be amplified as needed. The suggestions frequently made would probably all be equally good if faithfully carried out. Thus the department may have the following bureaus:—

A federal Bureau of Laboratories for scientific research in ætiology, pathology, and prophylaxis of diseases, for the manufacture of vaccines, serums, and anti-toxins to be distributed free of charge in order to cure, check, and prevent the spread of infectious and contagious diseases; for hygiene, quarantine, etc.

A Bureau of Hospital Service, transferring the Marine Hospital Service from the Treasury Department, and the Bureau of Medicine and Surgery from the Navy Department.

A Bureau of Vital Statistics, including also registration of physicians and surgeons, druggists, chemists, and pharmaceutical manufacturers.

A Bureau of Education, now of the Interior Department, should also determine such problems as the physical and mental development, idiosyncrasy, etc., of children and their fitness to enter school.

A Bureau of Immigration, now of the Department of Commerce and Labor, should be under control of this department in order to prevent the introduction into the country of dangerous diseases, vices, and crimes.

A Bureau of Labor, now Department of Commerce and Labor, should secure better sanitary conditions, and protection for the individual in the pursuit of his occupation, regulating the number of hours per day and the number of years for each occupation and worker so that no harm may result; the age and condition of the worker and his fitness for any particular occupation should also be determined by the federal, state, and local officers of this bureau.

A Bureau of Agriculture, which was a bureau of the Interior Department until 1887, when it became a department by itself. As its ultimate object is really to promote the health of the citizens by raising healthy live stock and growing agricultural products for wholesome food, it should be under the Department of Health.

A Bureau of Fish Commission, now of the Depart-

ment of Commerce and Labor, having for its object the improvement of fish as a food for man, properly also belongs in the department that looks after private and public health.

A Bureau of Sanitation should establish as many sub-bureaus as may be found necessary for the well-being of the people; for purifying the air from smoke and other contaminations in cities, towns, and houses; for insuring pure drinking water, unpolluted canals, rivers, lakes, etc.; for disposing of sewage and garbage by means of rendering plants; for sanitation of private and public houses; for protection against preventable accidents due to railroads, fires, etc. This bureau should also have charge of the life-saving service, which is now in the Treasury Department.

A Bureau of Marriage to prevent the transmission of hereditary diseases, and the hereditary cumulation of mental and physical defects in individuals who have the same peculiarity or predisposition; to issue marriage licenses upon due examination of the candidates to determine their fitness for each other and for the continuance of a healthy progeny.

INTERNATIONAL CONCERT OF HEALTH

There is no doubt that the plans of distinguished men who have thoroughly studied this subject, will benefit mankind and make practical the minutest details of the ways and means to secure the greatest health and happiness to the greatest number of our citizens.

It is beyond cavil that before many decades there will be an International Concert of Health, composed of the heads of the various national departments who meet at appointed places and times to determine, for instance, the best method for the eradication of a pestilence still endemic in the remote region where it had its origin, but threatening to become pandemic through the media of commercial intercourse as well as by the natural elements. We can hardly hope to succeed in such a case by relying upon the rigid national quarantine regulations, for with the facilities of modern transportation, the borders can be protected but imperfectly, and leave unchecked the source of the everspreading plague.

Think of what the saving of precious lives the world over would mean; lives capable of happiness and utility, that represent invested care, time, and capital. Think of the addition to the world's wealth it means to preserve the industrial value of men in their prime, the moral worth of mothers to their children, the commercial assets of all that could have been produced by those who would have succumbed to dire disease.

DIVIDENDS, NOT TAXES

At first, of course, it will require increased taxes to meet the expenses for the correction and removal of these preventable evils, but the returns in the saving of life, property, and health, the capital of man's productiveness, will be so immensurably greater that the most short-sighted can see the bargain if regarded with a mercenary motive.

THE STATE

The end of government, the *τέλος τέλειον* of any and all people, is the utilitarian law of the greatest happiness to all governed. The first attempts at government were naturally on the paternal plan; a simple patriarchy. The rights of the patriarchs soon conflicted so that their relation to one another was anarchy. There was neither ruler nor law that governed them.

Anarchy is suitable for the archangels and the arch-devils. Angels are so good they need neither law nor governor; Devils are so bad that they heed neither order nor ruler.

Ochlocracy is but little better with its mob-rule.

Monarchy, oligarchy, and democracy, have their advantages and disadvantages as panacea for the ills of man.

Monarchy means the greatest good for *one* with all his parasites; oligarchy, the best for an elect class of but few; democracy means the greatest good for the people, which, let us hope, may grow into a panarchy, the greatest good for all mankind.

PANARCHY

A Panarchy of which every member is a patriarch rather than a patriot, which is international in its rule including every nation and race, which settles conflicting

interests by arbitration, which needs no standing armies and floating navies, which unites all peoples in the bonds of peace and looks after the health and security of life and limb of all mankind, is the ideal form of government to which we tend by civic evolution.

The world-citizen of such an international republic will be at home wherever he goes; he will find the same law in force everywhere except when a local condition *sui generis* requires special rules.

Justice will be dispensed in the same way throughout the world. The cosmopolite will enjoy the same personal rights and uniform marriage and divorce laws so that he will always know what his status is. There will be no extradition and consequently no escape with impunity from the wrong done others.

COSMOPOLITE PROSPERITY

Every member of the commonwealth will partake of the benefits and profits alike. There will be no waste of energy in competition and rivalry; nor will the purpose of life be rank, money, fame, or power. Occupations will be equally honored and compensated, and everyone will have sufficient leisure for recreation, education, and culture; and for this reason they will all enjoy one another's company. Hate, envy, vice, and crime will disappear.

The central government with its auxilliary branches will be such an immense saving of energy and expense that taxes would become ever lighter. Trusts and monopolies would by degrees be regulated for the benefit of the citizens instead of the few, and in place of taxes to pay there would be equal revenue for everyone.

Even now the government manages in the most efficient and beneficial way the postal system, the army and navy, the mint, etc. Why should we not share in the profits of state railroads, of government telegraph and telephone services, of stockyards, and factories of all kinds? Charity would then no longer be necessary. Each one's efforts would redound to the good of all, and everyone who wastes his health now for the acquisition of worldly vanity, would be satisfied with the knowledge of

doing his duty well. The inequalities of position and wealth would be lost in the uniform prosperity.

HEALTH

Why is it that man strives so hard to acquire fame, power, and wealth? It is simply to assure the future of the human species, a heritage of health and strength and the best possible conditions for existence. The most desirable of these blessings is health, for without health all else fails to satisfy.

What work can be done so well as that done by the strong in mind and body!

As long as we need soldiers and sailors, the better their mental and physical condition the greater their utility for the government.

Business is conducted merely to secure the means whereby the health, comfort, and safety of mind and body can be attained.

Labor of all kind is merely the price for the necessities of life and health.

Agriculture, the breeding of domestic animals, the raising and manufacture of foods and goods, and work of every description, is but to render life healthier, stronger and happier.

Laws have been made that all these products of toil may be enjoyed in security and may be inherited by our descendants; for wealth is a means to attain health, and the wealth of mankind promises the health of our successors.

Changes in our present government and in governments of all mankind, are constantly going on toward this end by a spontaneous process of civic evolution potentially inherent in the body-politic.

International regulations of commerce, international medical and other scientific conferences, international quarantine, have gradually assumed their present importance; let us hope that we may soon add a permanent and effective International Board of Arbitration and a Peace Congress.

UNIFORM LAWS AND LANGUAGE

Before long will follow the establishment of an International Board of Health that should also pass uniform

laws regulating the practice of medicine so that the legal competency of a qualified physician may not change with his residence.

An International Court of Justice will be needed to make uniform the laws on subjects common to mankind.

The world needs an International Department of Education which will make it lawful for a student to spend some time, if he wishes, in the principal universities of the world and finally graduate wherever he pleases.

A universal language for international communication, for literature, science, and commerce will sometime become the only spoken language, and relieve mankind of much unnecessary work and misunderstanding. One tongue will make all men kin and feel at home and at peace wherever it be.

A uniform standard of weights and measures and one monetary system for all the world, will save mankind much precious time and trouble.

Thus the more perfect the powers of such international boards become, the more complete will be the realization of the ideal panarchial government.

WEALTH

In Life we lust, in Gold we trust!

Next to health, wealth is the greatest factor in promoting happiness. Through it, civilization with all it implies, music, art, literature, and science, are made possible. Ease, comfort, pleasure, education, and culture, are the fruits of wealth.

The Bible says, "The *love* of money is the root of all kinds of evil."—I. TIM. VI. 10.

Misuse and unequal distribution are the evils of wealth today. Since wealth is the product of labor and natural resources, the toiler is entitled to more than he gets of the world's wealth.

"The laborer is worthy of his hire."—I. TIM. V. 18; JAMES V. 4.

During the life of Jesus there were no such great extremes of poverty and wealth, and *he* taught the distribution of wealth according to needs.

"All that believed were together, and had all things in common and they sold their possessions and goods,

and parted them to all; according as any man had need.” —ACTS II. 43-46; IV. 32-35; MATT. VI. 19-24; XIX. 21-23; MARK X. 21-25; LUKE XII. 33; XVIII. 22-26; JAMES I. 9-12; II. 1-5; MATT. XXI. 12; LUKE XIX. 46; JOHN II. 16; I. TIM. VI. 9, 10; JAMES V. 1-7; PS. LXXIII. 12; PROV. XVI. 16; AMOS V. 11-13; VIII. 4-7.

Christianity not only failed to follow the teaching of Jesus, but allowed conditions to get to such extremes that a church-goer may possess several hundred million dollars, while several hundred million individuals may not individually possess a dollar.

BUSINESS

Everyone recognizes that without some little capital his position is worse than that of a slave in our present mode of life; that money or its equivalent has become such a necessity that it seems the object of all our endeavor, yet the craze for, and the rush after the almighty Dollar is only the natural outcome of prevailing conditions. Everyone *seems* compelled by force of circumstances to acquire all he can get legitimately if possible, or otherwise if need be.

“There is a righteous man that perisheth in his righteousness, and there is a wicked man that longeth his life in his evil-doing. Be not righteous over much; neither make thyself over wise; why shouldest thou destroy thyself? Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?” —ECCL. VII. 15-18.

This text may encourage some wavering Christian business men, or at least may serve as an excuse; for the *purpose* of business is to *acquire* wealth, not to distribute it; it is to preserve us from want, and to avoid becoming a burden to others.

PROFIT AND LOSS

Business, at present, is probably considered legitimate and honorable when no deception is practiced in buying the best at the lowest cost and selling at the highest price, except it be the staff of life in times of disaster.

The baker who in San Francisco's catastrophe thought his opportunity to get a higher price for his product had come, was promptly prevented from doing

so, though some of his customers may have cornered coal or wheat and reaped the baker's former profit by advancing the cost of fuel and flour. Some of his customers carried enough cash about them perhaps to have bought out the whole bakery, and each one could probably have supplied with ease the needs of his own family, but no, the poor baker was expected to stand the loss for all who came to him, though he himself had to pay more for work, clothes and rent.

Some capitalists form a trust to corner a commodity; keep it for years until the demand warrants fabulous prices, yet the goods may be as much of a necessity as bread.

Is it right to take advantage of those in need in the one case and wrong in the other? Should there not be a uniform standard of commercial honesty by which all are judged alike?

It is true that business men are *entitled to some gain*, for they *lose* when times are *dull*, and must profit when the demand exceeds the supply. It is said, "they are not in business for their health." Where shall the line be drawn between transactions that are commercially honest and those that are not equitable.

FEE OR GRAFT

Can a railroad company having a freight schedule, ship at a lower rate or give a rebate for a heavy consignment in order to secure the trade of a good customer at the expense of a competing line?

Can a political party raise a campaign fund through its members for influencing voters by a display of strength and by promises of prosperity so as to elect officers believed competent and willing to further their business and interests as well as that of the people at large, at the expense of the other party promising like advantages, but in possession of fewer funds for that purpose? It seems fair because both parties follow an established custom; though influence, inducement, and bribery, are closely related.

Is it using undue influence, graft, or bribery, or is it paying for implied services, when a waiter is given a *pour-boir* for better attention at the expense of time

and palate of other guests waiting? In Europe and many places in America it is the custom to fee the waiter at the rate of a certain per cent of the bill. The guest knows that the true amount of the bill includes the *Trinkgeld*. Generally the waiter's wages consist partly or wholly of these fees. It would only seem fair as long as it is the custom, so that everyone is treated alike, and none get greater attention than others by giving bigger fees.

Wages, salaries, commissions, rebates, discounts, dividends, inducements, fees, rewards, grafts, and bribes, are all considerations for some services rendered or to be rendered, and may be honorable or dishonorable on one or both sides.

WAGES

Higher wages will make the worker naturally exert himself more; and he may thus be induced to work beyond his strength to the detriment of his health, or undertake greater risks to his harm.

A bigger salary can influence an employé to take a keener interest in the business. No one thinks he gets all he earns and thus often proportions his work according to his compensation. It can hardly be expected that a man at a small salary will do as well as at a higher one. "You get what you pay for" is a business phrase which well expresses the case. The one who objects in that he gets more than he earns, is yet to be heard from.

What are *legitimate* influences to induce others to do more work? Is not everyone hired, meant to do his best during the hours which he sold to the boss?

Under existing conditions everyone strives to make a fortune. It is not only right, but it is his duty to do so, unless he be a physician, a minister, or a laborer. It is necessary for the sake of his family, that he may avoid poverty, that he and his descendants may lead a life of refinement and culture, and encourage literature, art, and science.

These inequalities of conditions would all disappear without hardship to anyone, even to the rich, if we were all to recognize that the object of life is to live in the best possible way and to attain the greatest happiness for all.

EQUITABLE COMPENSATION

If all occupations were made equally honorable, safe, and interesting, with proportionately short hours according to the undesirability or danger of the work selected, overcrowding in some vocations and a scarcity of workers in others would be avoided.

With equal leisure, the same good breeding might be attained by all without social differences. Life would become a pleasure to all alike. The æsthetic sense of the rich and cultured would no longer be shocked by the uncouth manners of the laborer, nor would anyone feel humiliated because of ignorance and want of *savoir faire*.

Covetousness, avarice, jealousy, hatred, malice, contempt, overbearing arrogance, and supercilious condescension, would pass away for lack of occasion to engender such emotions.

All misery, preventable diseases, and death, every evil that afflicts society today, are absolutely unnecessary and only exist because we neglect to exercise our will and to use prophylaxis.

The powerful and the rich are full of sympathy and good wishes, but have to conform with conditions as they find them.

PREVENTION OF POVERTY

All of us know that these conditions are deplorable and admit that something ought to be done; but everyone hesitates, lest what we have acquired at a great sacrifice, be lost to us. As we shall always have the poor with us, there will be no use of offering a remedy which would only disturb our peace of mind by conjuring up misery unnecessarily. "For ye have the poor always with you, and *whensoever ye will ye can do them good*."—MARK XIV. 7.

Because a saying is "old and trite, it does not make it true." We have the poor because there is not *always somebody willing to do them good*.

It has been said no one has ever found a remedy; yet if the many suggestions made from time to time had been given a faithful trial, any one of them would probably have been found efficient. The fault lies not with the remedy but with those who ought to put it into prac-

tice. Good can always be done by good people willing to do good until good is everywhere.

Why have not the Christians been good? Jesus was explicit in his instructions and if these were followed, there would be neither poor nor rich to-day.

Any other prevailing religion faithfully carried out, or any other uniform effort, would have completely abolished poverty and prevented vice, disease, and avoidable death.

THE POOR AND THE RICH

It hardly seems possible that such extremes of poverty and wealth can exist in the human family, and that rich and poor inhabit the same country side by side without marring the pleasure of each other. Least of all should we expect this in Christian communities, where, *mirabile dictu*, it is really worse than elsewhere.

The physical, mental, and moral differences between the abject poor and the enormously wealthy is nowhere more marked than with us. There can be none poorer than the starving, there are none richer than our multimillionaires. How providential that we recognize these extremes detrimental to the human race!

The law of acquired and accumulative heredity among the wealthy is not less deleterious than among the very poor. Luxurious living, excessive indulgence in food and drink, bring on plethora, indigestion, gout, fatty degeneration, intemperance, depravity, *ennui* and divers kinds of neuroses that may end in a veritable *folie de grandeur*.

How many a king has been unable to fulfill his duties and exercise his prerogatives, because of some baneful blight. In order to keep riches in the family, the laws prohibiting marriages of consanguinity have often been ignored, but seldom with impunity.

Numerous social functions causing nervous strain, a life of monotonous inactivity or ambitious discontent, or a surfeit of pleasure, all make the rich feel bored and *blasé*, so that the suffering of the wealthy is as harmful as that of the pauper. The moral *entourage* is full of temptation; white lies of society, diplomacy, and business, may be expedient, but are not morally edifying.

ADVANTAGES OF WEALTH

How different the environment of the rich scion to the offspring of the poor! Surrounded by everything that pleases the senses; elegantly furnished palaces filled with treasures of art and objects *de vertu*, in the midst of gardens like a fairy-land, he is favored by fortune. From his cradle he hears but the choicest language. His education consists in pleasant steps from the nursery through the kindergarten, school, college, and university, and by the aid of tutors he is saved much irksome toil on the shortest route to knowledge. Always supplied with an abundance of wholesome food, pure air, and healthful exercises, we might expect him to become healthy, happy, and wise.

DISADVANTAGES OF WEALTH

Soon, however, the life of the rich begins to work harm. After a season of fashionable society dissipation, the flagging energy is resuscitated at the sea-shore, the mountains, or in touring abroad; but the round of pleasure at cards, balls, and theaters, is never entirely abandoned. The *ennui* of a life *blasé* gradually but surely overtakes most of the votaries of society and fashion. Not very long ago a prince in Europe was in the habit of spending day after day in bed, because, he said, there was nothing worth getting up for.

There are many other dangers to which the rich are exposed. Where there are riches there are spoilers, schemers, money sharks, that think the unsuspecting son of wealth a legitimate prey. Sooner or later, sometimes within a generation or two, Dame Fortune changes favors.

Nor can it be an unalloyed pleasure for an ambitious *nouveau riche* or for a *parvenu* to meet the old aristocracy when for lack of position or repute of ancient lineage, he is disqualified to associate on a footing of equality. But wealth worketh wonders, for heraldry and marriage soon finds them all akin and makes the red-blooded, look blue, and become a *persona gratissima*.

The self-made man who sacrificed all accomplishments for the sake of wealth, has lost his capacity for pleasure outside of his business, and is not *au fait* with

the way of being rich gracefully. Wealth has with him become the object of life instead of the means by which to promote life's happiness.

PERSONAL EXPENSE

Personal wants and pleasures require but a small fraction of a rich man's income to satisfy them. Why then do they struggle so hard to hoard up what they personally cannot use? It is for the just, dutiful, and laudable object of securing for the descendants capital enough to protect them forever after from penury and want.

If the rich founder of his family did not believe that in all probability his wealth will prevent his descendants from becoming paupers to live in dirty hovels, clothed in rags with scarcely enough food to exist, he would most surely feel discouraged. While he knows that the plan is not infallible, yet under present conditions it is the best.

But poverty could be prevented if rich and poor united to devise the proper ways and means for that end.

Anarchism, socialism, and agitation by the poor alone, will avail even less than Christianity to prevent poverty.

THE PURPOSE OF WEALTH

In the struggle for life the *lex naturæ* is the survival of the fittest. All human beings, the weak as well as the strong, are in the fight for the Almighty Dollar. A few succeed to get the shares of the many for *necessitas non habet legem*. Many fail in the unequal struggle, starve, sicken, and die; some reach the goal, others the gaol. Thus it will continue under the same conditions *jusqu'à la fin des siècles*.

Those who have come to wealth by fair means, would gladly surrender the greater bulk of their fortunes if they believed that poverty could be abolished so that no one would ever suffer want again. At the same time the incentive to acquire wealth at the cost of health or sacrifice of any kind, would vanish.

THE WELFARE OF DESCENDANTS

The redemption of the poor must be effected by the rich; that of the masses, by the few. The time is coming

when out of love for his children's children, the rich will love the children of his fellow-beings.

Many an isolated millionaire has already endowed hospitals, homes for orphans and the aged, libraries and universities, and institutions of all kinds to help the masses of the poor for life's work.

Many of us are cheated out of our rights, lose property by fraud, theft, or robbery; yes, life itself is not spared by the murderer to get possession of whatever little there is. These are dangers to which we are all subject as long as some of us have much more than others.

But we too are trying to get one another's money; for "one man's gain is another's loss." As long as it is done lawfully, however, conscience is not overmuch concerned; for the righteousness of equity and ethics seem sentimental morality to the many.

Did God make us imperfect to punish us; do we breed criminals that we may hang them for being what we by our institutions have made them?

Under these very institutions which we neglect to improve, we ourselves, however wealthy, may through a series of misfortunes, illness, or lack of funds and friends, fall into the same awful pit of poverty and vice which might have been filled and neutralized with society's surplus of wealth and virtue.

RECRIMINATION

"Judge not, that ye be not judged,"—MARK VII. I, when some one, crazed by the yawning abyss that is threatening to devour him, turns anarchist to commit violence in the frenzy of avenging some real or fancied wrong or oppression, believing himself a martyr for humanity.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—MATT. VII. 3.

Have not religious bigots and fanatics, without any grievance, believed that they were aiding Christendom and the Glory of God when they tortured and burned helpless women and children at the stake with the sanction of the law? Would that *that* law had never been en-

forced! Law? No, would that those *crimes* had never been perpetrated!

Let us not condemn, for we are guilty by omission for worse and more far-reaching wrongs that accumulate with every day.

Preaching of the Gospel and enforcing the laws, as well as the prison and the scaffold, only deal with effects, not with causes that continue to operate though they *might* be removed and prevented.

Regeneration must come from within; "For lo, the kingdom of God is within you."—LUKE XVII, 21.

Meanwhile the rich are waxing wealthier, while the masses of the poor are growing poorer; no matter how hard they toil in unhealthful occupations, harmful to life and limb, to mind and morals; and as consumers they carry many of our burdens.

Wages are not commensurate with ever increasing living expenses, which actually include the taxes, profits, the real and personal property, and other revenues of those who live with their families in comfort and luxury and through whose commercial transactions the goods had to pass before finally reaching the consumer.

The wealth of mankind is the product of the earth and its inhabitants who ought to share in the profits as well as in the burdens of life.

COMMON RESPONSIBILITY

While we are all responsible for these conditions, Christianity, professing to be the great moral power for elevating mankind, has been particularly guilty in allowing disease and crime producing poverty to grow for centuries into such frightful proportions. Had Jesus been obeyed, there would be, instead of a professing and preaching Christianity, a society actually practicing what Jesus taught and living his life. Humanitarianism would exist not merely in theory, but in practice as well.

Instead of inciting to anarchy while denouncing it, instead of giving vent to treasonable utterances against legally constituted authorities while condemning treason, let such ministers keep their politics out of the pulpit and respect the personal rights of others.

HIERARCHICAL GRAFT

There has never been an organization or trust that has carried on so successfully and extensively a system of graft and bribery as that of the Christian Church.

A powerful hierarchy was grafted on society which the masses have to support and provide with palatial edifices by means of tithes and other contributions. This hierarchical corporation bribes the poor to give their hard earned money, needed for food, by a promise of reward or a threat of punishment in the hereafters, heaven or hell; reversing the instruction of Jesus, which was not to *take from*, but to *give to* the poor.

The Church collects money from the masses on the speculation of a future existence; she gambles with human life by risking possible present happiness for chances of an improbable future life about which no one knows anything.

The power of the Church was formerly used to disturb the peace of nations; at other times it proved a strong weapon in wars of aggrandizement by Christian potentates; and is now the maintenance of a theology that has failed in its mission.

Let the Christian Church turn over this wealth and power for the practical uses of the masses. Let her sell valuable possessions, and give the surplus to the poor in the Ghetto, or elsewhere. Let the Christians live among the poorest, and let their light so shine with virtues that all may have their erring paths illuminated in the way of righteousness, "for the kingdom of God is within you."

RESUMÉ

Let a Board of Health establish hygienic marriage laws to assure healthful heredity, and by means of prophylactic measures correct all insanitary conditions and environments; prevent harm from occupations and avoidable injuries, and deaths from accidents, violence, and disease.

Let all Churches be changed into hospitals, homes for the aged, the incurable, crippled, and orphaned; into industrial schools, etc. Let the priests and ministers look after the physical welfare of the poor that this life may afford them the greatest possible happiness.

Let all be educated as to the necessity of hygienic surroundings, and as to care of body and mind. Let them learn that everything which is of the greatest good and produces the greatest happiness to all mankind is for the same reason of the greatest utility for each and every one, as the greater includes the less.

Let each one, irrespective of creed or party politics, use the citizen's peaceful ballot by voting for improvements for the general amelioration of the condition of the masses.

Let the power of the people concentrate into a paternal government with uniform laws for the benefit of all, so that the government for the people like the officers of a corporation of stockholders will declare dividends instead of levying taxes.

Let the governments of all the world finally coalesce into an ideal fraternity to insure the peace and prosperity of all mankind.

Upon us all rests the responsibility in permitting the pernicious conditions of to-day to continue their course leading to degeneration and death.

Evil causes produce evil effects. We know most of the primary and secondary causes that contribute in this vicious sequence. It is evident that they must be removed and prevented by prophylactic hygiene and justice.

The laws of nature are immutable. We must conform to them or suffer as we do for their least violation, whether through transgression by commission or omission.

To ameliorate the existing condition of the poor, to strive for the greatest good of all, is but working out our own happiness and salvation.

CHRISTIAN AID

Alas! yet many a year the Christian Church will be the greatest obstacle to overcome for the consummation of man's real happiness and welfare.

The Church will continue to *claim* that it is doing everything for mortal man, and that all must follow and obey its teachings. Religion will not submit to the lessons of science or favor the inauguration by the state of

sanitary innovations for the improvement of marriage, heredity, and environment.

Christianity will brook no leadership not its own, nor will it co-operate, if begged to promote any humanitarian object in union with the non-Christian.

"Factions, divisions, heresies, envyings * * * that practice such things shall not inherit the kingdom of God."—GAL. V. 21.

The Methodists want the Bible taught in our public schools, but *not* the Catholic or Jewish version. Thus controversies and divisions among its own disciples disintegrate Christianity; and Christendom, though not dead, is dying, and will utterly have failed in its purpose, unless the Christians return to the simple, natural life of Jesus, and then they will merely conform to the utilitarian law of the greatest good for all humanity.

"Diesen Rath aber rathe ich Königen und Kirchen und Allem, was alters- und tugendschwach ist—lasst euch nur umstürzen! Dass ihr wieder zum Leben kommt, und su euch—Die Tugend!"—F. Nietzsche."

This counsel I give to kings and kirks and all those of infirm age and spirit—Do not resist your overthrow! so that you may survive, and unto you again return—virtue.

"While here I think it were better to seek the flowers rather than the thorns. After all is said, life is largely what we make it, or, at any rate, what we make ourselves believe it is. Let us inscribe on the tablets of love and memory the sweet things of this life that they may inspire us to develop the best there is in us; the worst things let us write on the sands of the sea shore to be destroyed by the incoming tide where neither time nor eternity can restore them."—Hon. Eugene Daney.

CHAPTER X

Amen—Rev. Faith

CREDULITY

Dr. Fact, my most unfortunate Friend:

The confusion of your notions concerning this life is clearly shown in your last pamphlet. It is an inextricable tangle of anarchism, communism, and socialism. But an anarchist, at any rate, stands for anarchy and frankly declares his radical views without fear or favor. Your quixotic ideas are visionary, utopian nothings, mere dreamy fancies which even the coming millennium cannot realize.

You imagine yourself a matter of fact physicist, dealing in facts without faith and fiction, and believe your proposed remedies eminently practical for correcting and preventing existing wrongs; but you are really only using words without reason or rhyme. These intangible, inane vaporings would require more faith than the belief in the most primitive mythology or childish fairy tale. To think that you believe you can take nothing on faith, but must have facts for your arguments, is unique, when in fact you exercise an incredible faith amounting to rank credulity. That kind of faith can give you neither comfort in this life nor hope for the next.

Pusillanimous suggestions have been made by cranks of all kinds before now, but have never borne any fruit.

Your only thought is the physical body in a material world which can never satisfy mankind if separated from the spiritual nature of man.

SUICIDE

According to statistics you say that suicides are more numerous than violent deaths from other causes excepting railroad accidents.

The suicide has no faith in a hereafter and therefore considers this life inconsequential, not worth living. With Hamlet he might soliloquize:—

“1. To be or not to be—that is the question!
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And, by opposing, end them—To die—to sleep—
No more!—and, by a sleep, to say we end
The heart-ache, and the thousand natural shocks
That flesh is heir to—'tis a consummation
Devoutly to be wished.

2. To die—to sleep—
To sleep?—perchance to dream—aye, there's the rub!
For, in that sleep of death, what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause! There's the respect,
That makes calamity of so long life:
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes—
When he himself might his quietus make
With a bare bodkin?

3. Who would fardels bear,
To groan and sweat under a weary life,
But that the dread of something after death—
That undiscovered country, from whose bourne
No traveler returns—puzzles the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of!

4. Thus, conscience does make cowards of us all;
And thus, the native hue of resolution
Is sicklied o'er with the pale cast of thought;
And enterprises of great pith and moment,
With this regard, their currents turn awry,
And lose the name of action.”—*Shakespeare.*

What would life be to the unfortunate, the ill, the crippled, the diseased, the afflicted in any way, living in misery, poverty, squalor; what hope would there be for those in sin, those dying, were there not the solace of a better life to come, the comfort of a Savior, the mercy and justice of an all-wise God, the promise of redemption from sin, the release of the soul from its terrestrial prison, and the belief that we are to dwell with the angels in

heaven about the throne of the Father, the Son and the Holy Ghost.

PREPARATION FOR THE NEW LIFE

This life has neither meaning nor import without the life hereafter; without a purpose it is not worth living; its misery is but mockery, if this preparation is only for death. Nay, God meant it as a preparatory school which corrects and disciplines us until we graduate by death in order to live. "O death, where *is thy sting?* O grave, where *is thy victory?*"—I. COR. XV. 54, 55.

God has ordained the trials of this life for our good. His omnipotence could have created perfection in all things, but he maketh nothing in vain.

"Think not that I came to send peace on the earth; I came not to send peace, but a sword."—MATT. X. 34; LUKE XII. 51.

Our physical suffering here is disciplinary for the life to come. There is nothing so productive of spiritual life as the trials and tribulations of our present existence. In painful labor, in worry and care, in affliction and disease, in pestilence and war, in visitations of all kinds, in disappointment of cherished hopes, we learn to be long-suffering, merciful, and loving, we become spiritually ennobled and are born to a new life in Jesus by the faith in his promise of salvation.

"But man is born unto trouble."—JOB V. 7.

Like the diamond that has to be ground and polished to show its lustrous worth, thus also this life has to undergo the grinding of physical and moral forces so that it may shine forth in its full virtue.

"I am the Lord, and there is no one else. I form the light and create the darkness; I make peace, and *create evil*; I am the Lord that doeth all these things."—IS. XLV. 7; PROV. XVI. 4.

While God created the evils of this life for our good, it was most merciful to make the span of this life of darkness and sorrow so exceeding short in contrast with the eternal life of light and heavenly bliss that is to follow for him who has faith.

How easy, then, the burdens of this life become under the most trying circumstances and the most dreadful

tortures, when we know it is only ephemeral, a life of short duration; soon to be followed by a life of eternal peace.

SALVATION

With this assurance of a hereafter what does it matter whether anyone dies in the prime of life and health, in surpassing beauty or wisdom, in childhood or decrepit old age? What difference does it make whether in pain or peace he dwelled in hovel or palace, whether he was humble and unknown, or great and famous?

"The first man is of the earth, earthy; the second man is of heaven."—I. COR. XV. 47.

"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."—JOHN XI. 25.

"Verily, I said unto you, If a man keep my word, he shall never see death."—JOHN VIII. 51.

"We know that we have passed out of death into life."—I. JOHN III. 14.

Now, dear brother, I expect shortly to be released of my duties here, and will be glad and thankful for an opportunity to have a heart to heart talk with you, for you are the object of my profoundest commiseration.

May the love of Christ help me to lead you out of the errors of your way and save your soul from the dangers of temptation, from the Devil and from Hell, for the sake of Jesus Christ, the only begotten Son of our Father who is in heaven, and who died for the redemption of sinners, for you and me, that we may have an everlasting life of love in the kingdom of heaven.

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"R" stands for Rev. Faith, for Repent, Revive, Rejoice, for Redeemer and Resurrection.

"D" stands for Dr. Fact, for Drink, Dipsomania and Despair,
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